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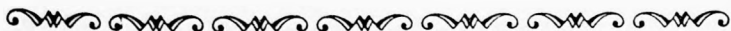
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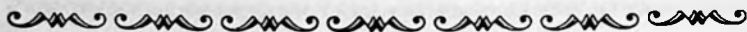
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Appointed by the National Adult School Council.

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*Note.—Comments and suggestions with reference to this Handbook and subsequent issues will be welcomed, and should be addressed to Miss Alice Robson, Redesdale, Almondbury, Huddersfield.*

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THIS issue is the twenty-second in a series of annual Lesson Handbooks. The first eight issues (1911-1918) were each entitled "The Adult School Lesson Handbook." These are all out of print. Later issues have been as follows :

- 1919. LIGHT AND FREEDOM. (Out of Print.)
- 1920. LIFE'S ADVENTURE. On sale at 1s. net.
- 1921. NEW LIFE. Cloth boards, 2s. 6d. net.
- 1922. PERSONALITY AND POWER. (Out of Print.)
- 1923. THE UNFOLDING PURPOSE. Cloth boards, 2s. 6d. net.
- 1924. EVERYMAN FACES LIFE. Cloth boards, 2s. 6d. net.
- 1925. THE SEARCH. Cloth boards, 2s. 6d. net.
- 1926. FULFILMENT. Cloth boards, 2s. 6d. net ; limp cloth, 1s. 3d. net.
- 1927. THE LIFE WE LIVE : and other Studies. Cloth boards, 2s. 6d. net ; limp cloth, 1s. 6d. net.
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NOTE.—The references to "Suggested Hymns" throughout this book are to those in the *Fellowship Hymn Book and Supplement*.

For the "Daily Readings" embodied in this Handbook the Compilation Committee are again indebted to Miss S. E. ROWNTREE, of York, who has generously rendered similar service for many years past.

N.B.—The authors are severally responsible for the statements they make and for the opinions they express. They have no desire or intention to commit the Adult School Movement to either one or other.

## INTRODUCTION.

If we hazard the journey of life without firm beliefs we are as ships without rudders : hardly shall they reach any port.

This book sets out to deal with beliefs, inviting men and women to consider afresh what they believe, and on what grounds.

Here is the essence of the main leadings of the book :

### THESE THINGS ARE TRUE :

- That which we call Spirit is the most precious possession of the family of man. By it I am related to the creative Mind and Will of the Universe. By it, working through the delicate instrument of the mind, I may share in the travail and joy of creation.
- I am here in this world to discover its goodness and its beauty—possibly even, by rightly using it, to make it better.
- As I am a man I believe in Justice and Freedom, and I will school my mind to know them and to practise them.
- I believe that God is good and true and beautiful, and that his world is ours as we enter into its goodness, search out its truth, and learn its beauty.
- I see these things most clearly in Jesus the Christ. In him is also revealed to me the power of love and the meaning of sacrifice. In him is found the eternal spirit of the living God.

In our Schools we have found fellowship with one another and with God. In that fellowship let us think on these things so that we may live more worthily.

## A NOTE ABOUT BOOKS.

It will be seen that, as usual, references are given in the pages of this Handbook to a large number of books likely to be of value to those studying the subjects with which it deals in outline.

It is hoped that these many references may make it possible for all users of the Handbook to make their choice according to their desires and inclinations, their means, and the book facilities which may be respectively available to them. It need hardly be said that it is not expected or anticipated that any will wish to make use of *all* books mentioned or suggested as useful for study. It may, however, be noted that in connection with certain subjects specific books should be in the hands of all users of the Handbook (e.g., Galsworthy's *Justice* and *Strife*) and that, in particular, Dr. L. P. Jacks' book, *The Art of Living Together*, is used as a text-book for Series XI.

It may also be worth while to remind readers of the greatly increased facilities now available through Public and County Libraries, and through them, of the National Central Library, where more expensive books are concerned. A number of Public and County Librarians have established a custom of getting into stock practically all books recommended in this Handbook, whilst the goodwill of all such Librarians may be counted on with confidence. It is to be hoped that they may meet with the reward they would desire—of finding ready demand for the aid they are so willing to afford to borrowers.

### Prayer in Adult Schools.

The compilers of this book are aware that many Adult Schools find it difficult to make worthy use of the time for prayer which most of them observe. With a view to helping in this important matter, some ten lessons in this book have references to a book of prayers entitled *The Splendour of God*—published by Church House, Westminster, 6d., and to be had through any bookseller. In addition to this, for about a quarter of the lessons in this book, the full words of a suitable prayer have been inserted before the respective "Notes on the Lesson."

It will help the compilers in their future work if those who find value in either or both of these methods will let them know.

# BELIEF AND LIFE.

## Section I.

### The Spiritual Nature of Man.

NOTES BY ALICE ROBSON, B.Sc.

#### Introduction.

It is the aim of this course of lessons to affirm belief in spiritual values and the "unseen things" which St. Paul declared were the eternal things. "Man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature, and to conquer the material aspects of the world so as to bring them into subjection to the spirit." (ROBERT BRIDGES, Preface to *The Spirit of Man*.)

Besides affirming this lofty belief, we are to try to gain a clearer understanding and a firmer control of the working of our own minds, by examining our motives and their origin, our behaviour as individuals and as members of a group or of a crowd. "Mental inefficiency is an offence against the God whose instruments we are," says R. H. Thouless, and the high aims of the Adult School demand that we should train ourselves to be as efficient as possible in seeking to fulfil them.

There are many modern books which will be found useful throughout the course, though, as a matter of fact, intellectual honesty and thoroughness in self-examination will be of more value than whole libraries of books!

*The Mind and its Workings.* C. E. M. Joad. (Benn. 6d.)

*The Control of the Mind.* R. H. Thouless. (Hodder & Stoughton. 2s. 6d.)

*How we Behave.* A. E. Heath. (Longmans. 1s.)

*Science and Personality.* Wm. Brown. (Oxford Univ. Press. 12s. 6d.)

*Psychology and Religion.* E. S. Waterhouse. (Elkin Mathews. 5s.)

*Psychology and the Christian Life.* T. W. Pym. (S.C.M. 2s. 6d. and 4s.)

*Joseph Vance.* Wm. De Morgan. (Heinemann. 7s. 6d.)

January 3rd.

## I.—A LIVING SOUL.

Bible Readings : Gen. 2. 7; John 10. 30-38.

### Book References :

*The Book of Genesis in Colloquial English.* T. H. Robinson.  
(N.A.S.U. 1s.)

*Behaviourism.* See especially Essay V., "Behaviourism and Religion," by Julius Mark, and "Have Souls gone out of Fashion?" by Rufus M. Jones. (S.C.M. 5s.)

"What Men Live By," a story by Tolstoy, in *Twenty-three Tales.*  
(World's Classics. 2s.).

*Joseph Vance.* Wm. De Morgan. Chapters XVIII. and XL.

"Ode on the Intimations of Immortality." Poem by Wordsworth.  
Especially stanzas V. and IX.

### Devotional Reading :

*The Splendour of God*, p. 28. (Church House, Westminster. 6d.)

Suggested Hymns : 402, 240.

Aim of the Lesson : To affirm belief in the human soul.

## Notes on the Lesson.

### 1. Life.

Read Gen. 2. 7, and compare the phrase, "the man became a living soul," with that given by Prof. Robinson in his colloquial translation, "the man came to life." Consider first the meaning of this second phrase. What is implied by the word "life"? What distinguishes a living creature from something not living, e.g., the yeast-plant from the dough which its task is to lighten?

(a) *The Power of Growth.* A stalactite in a limestone cave may seem to grow, but only enlarges in size because the water trickling down it is charged with lime, so that from every drop as it falls a tiny deposit is left on the stalactite. A seedling and a kitten grow from within; the living cells of which they are built up are continually dividing up and making more body substance.

(b) *The Ability to Feed*, to take in nourishment—solid, liquid or gaseous—which supplies the material for growth; allied with this power is that of getting rid of waste products. In the case of yeast, the waste product is the gas whose bubbles cause the dough to rise.



(c) *The Power of Reproduction.* The yeast plant is constantly budding off small cells which separate from the parent cells and grow and start the process all over again.

When, or how, in the history of our world, the living emerged from the non-living, we do not know. So far as can be ascertained now, all life comes from previously existing life; e.g., the grub that eats woollen cloth is hatched from the egg laid by the clothes-moth. Whatever its origin, this physical life, this "being alive," is something which we share with something like a million other different kinds of living organisms in the plant and animal worlds.

## 2. Soul-life.

How does the life of the soul differ from the life whose main characteristics we have just been discussing? If we accept the "Aim" of this lesson, we must take the reality of the soul for granted (for the opposite view see Note on p. 5). Try to think of the thousands of years of human effort and striving which have so immensely enriched our interpretation of the phrase "a living soul." How would you fill the gap which separates it from "the man came to life"? Would you place there the primitive human being who first left the tree-dwelling way of life for the perilous adventure of the open ground? the man who first dared to try to tame the wild horse or the wolf? or the one who perceived the orderly recurrence of the seasons, "seed-time and harvest"? or the pioneer who obeys the call "Something lost beyond the ranges. Go and find it"?

"A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood."

Are we ready now to make a short list of the qualities by which the life of the soul is raised above mere bodily living? The following are suggestions only for the compiling of such a list.

(a) A sense of values; the power of forming ideals of knowledge, of beauty, and of morals, and of knowing when we fall below these standards we set up.

(b) The power of conscious choice, of deciding what standards of value we shall adopt.

(c) The capacity for sustained and conscious effort towards an ideal (non-material) end.

## 3. Teachings of the Past.

Look now at what some great teachers have said about the life of the soul.

*Plato* thought that the intellect is the soul's highest level and that this intellect, or mind, "is forever related or kin to the Mind that is the source of all reality, all beauty, truth, and goodness in the universe." (R. M. JONES.)

*Aristotle* assumed an "active reason" at the highest point of the soul which does not merely receive, like our senses, but can create, like God; "the energy of thought is life, and that is God's energy."

*John*, of the Epistles, does not argue or speculate about soul-life; it is a great fact in his experience. "We know that we have passed from death into life, because we love the brethren."

*Paul*. "Surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right" (Rom. 6. 13). "For the mind to be given up to earthly things means death, but for it to be given up to spiritual things means life and peace." (Rom. 8. 6, Weymouth's translation).

*Wordsworth*. (a) "We live by admiration, hope and love."

(b) In "Tintern Abbey," he speaks of becoming "a living soul" through joy and the appreciation of beauty.

(c) In the "Ode on the Intimations of Immortality," he avows his faith that God is our Home (stanza V.) and then describes how the homely nurse, Earth, "does all she can

To make her foster-child, her inmate Man,  
Forget the glories he hath known,  
And that imperial palace whence he came."

But we do not completely forget, and in the great ninth stanza of the poem he gives thanks for the "something" that still lives amidst our embers; "for those obstinate questionings

Of sense and outward things,  
Fallings from us, vanishings,  
Blank misgivings of a creature  
Moving about in worlds not realised,  
High instincts, before which our mortal nature  
Did tremble like a guilty thing surprised"—

the very things we do not understand in ourselves and which sometimes make us feel so desperately uncomfortable and forlorn!

"Hence, in a season of calm weather,  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore."

*Jesus*, in the passage from the Fourth Gospel given as our second reading, first asserts his own oneness with the Father, and then reminds his critics of that poet of their race who had said "Ye are gods." "I came that they may have life, and may have it abundantly." Is not this more abundant life to be found in the realisation of our kinship to God, who is our Home, and in whose will is our peace?

---

*Note.*—Lesson-openers may have to face the opposition of members who incline to the Behaviourist school of belief—or unbelief. Prof. J. B. Watson, its leader, says that "no one knows just how the idea of a soul or the supernatural started. It probably had its origin in the general laziness of mankind." The Behaviourist "finds no mind in his laboratory, sees it nowhere in his subjects," and regards all behaviour as a purely mechanical response to some physical stimulus. The subject is fully treated by various writers in the book entitled *Behaviourism* recommended above, and the following books may with advantage be consulted:

*Science and Personality.* Wm. Brown. (Oxford Univ. Press. 12s. 6d.)

*Beyond Physics.* Sir O. Lodge. (Allen & Unwin. 5s.)

---

#### Daily Readings :

Jan.	1	F—Genesis 2. 4-7; John 10. 22-38.
"	2	S—1 John 3. 1-14.
"	3	S—Psalm 100.; 1 Cor. 15. 45-49.
"	4	M—1 Cor. 3. 1-16.
"	5	T—2 Cor. 11. 16-31.
"	6	W—Galatians 5. 16-26.
"	7	Th—Romans 5. 12-21.
"	8	F—Romans 6. 1-14.
"	9	S—Romans 6. 12-23.
"	10	S—Romans 8. 1-17.

January 10th.

## II.—FLESH AND SPIRIT.

Bible Readings : 1 Cor. 3. 1-3 ; Gal. 5. 16-26.

### Book References :

*The Mind and Its Workings.* Joad. (Benn. 6d.)

*Psycho-Analysis for Normal People.* Geraldine Coster. (Oxford Univ. Press. 2s. 6d.) A useful little book which explains simply how an understanding of analytical psychology may be of help in everyday life.

*The Control of the Mind.* R. H. Thouless. (Hodder & Stoughton. 2s. 6d.) Chapter V., "The Instincts and Their Sublimation."

### Illustrative Quotations :

"There are two distinct classes of people in the world : those that feel that they themselves are *in* a body ; and those that feel that they themselves are a body with something working it."

—WM. DE MORGAN, *Joseph Vance*, Chap. XL.

"Medicine must come to realise that there is no such entity as a body without a soul, and the minister must come to realise that there is no such entity as a soul without a body."

—J. G. MACKENZIE, *Souls in the Making*.

### A Prayer :

*The Splendour of God*, p. 14. "An Act of Dedication."

Suggested Hymns : 71, 202, 362, 404.

Aim of the Lesson : To learn something more of the elements that make up human personality.

## Notes on the Lesson.

### 1. Instinct.

Among the elements of which our human personalities are composed, the *instincts*, which we possess in common with the higher animals, take an important place.

The number of these instincts in our make-up is variously estimated by different students of their working. Prof. McDougall regards the following as the principal instincts, and the emotions naturally associated with them :

(1) *Flight*—the instinct to run away from danger—with the corresponding emotion of *fear*.

(2) *Repulsion*—from what is disagreeable (emotion, *disgust*).

- (3) *Curiosity* (emotion, *wonder*).
- (4) *Pugnacity*—the fighting instinct (emotion, *anger*).
- (5) *Self-abasement* (emotion, *humility*).
- (6) *Self-assertion* or self-display (emotion, *elation*).
- (7) *Parental instinct* (emotion, *tenderness*).

Other observers think that all the primary instincts can be grouped under the three headings of *Self*, *Sex* and *Herd*.

From these instincts and emotions there arise wishes and impulses to various courses of action, and all of us must be familiar with the experience, repeated probably many times in each day, of a conflict of desires going on within ourselves; e.g., a woman may desire good health, and yet desire also the strong tea and pickles which she knows to be likely to cause indigestion. Which of these desires will gain the mastery? If to the first is added another, namely, the wish for self-discipline in order to become a more efficient instrument in the hand of God, the craving for the indulgence is much less likely to be victorious. In following out this thought we come very near to Plato's idea of human nature, as set forth in his well-known figure of the two winged horses, one white, shapely and obedient, the other "a crooked lumbering animal, put together anyhow . . . shag-eared and deaf, hardly yielding to whip and spur"; these two horses, representing spiritual passion and fleshly desire, are controlled by the charioteer, Reason. (See *The Greek View of Life*, by G. Lowes Dickinson.)

"Now these two horses, without which the wheels of Life would never have had motion, and with them can have no rest, are the animal instincts in the birthright of man; nor are they, as Plato fancied, one evil and one good: both are good, but of their wildness they are restive both and wilful, nor will yield mastery, unless they feel the hand of expert manage and good horsemanship."

—ROBERT BRIDGES, *The Testament of Beauty*.

An extreme case of determination to subdue all "fleshly desire" is recorded by Sir Edmund Gosse, in *Father and Son*:

"My Mother, underneath an exquisite amenity of manner, concealed a rigour of spirit which took the form of a constant self-denial. For it to dawn upon her consciousness that she wished for something, was definitely to renounce that wish, or, more exactly, to subject it in everything to what she conceived to be the will of God."

*Question*: With which of the foregoing views of human nature does your experience lead you to agree?

## 2. What is a Complex ?

A "complex" is not necessarily anything morbid or disagreeable, though many people habitually use the word in that sense.

"Every human mind is a mass of complexes. We begin in earliest infancy to form emotional associations in relation to every object with which we come in contact, and these become daily larger and more elaborate. Thus a baby sitting on the hearthrug by the fire watching its food being heated associates *fire* with the pleasure-sensations of *warmth*, *brightness* and *satisfied hunger*. He burns himself on the fender and adds to his complex the emotional ideas of *pain* and *fear*. Care is taken that he does not hurt himself again, and the pain associations die out, while the pleasure associations are strengthened by daily repetition, until he regains a pleasure-complex in regard to an open fire."

—COSTER, *Psycho-Analysis for Normal People*.

So we may think of the whole of the contents of our minds as made up of these groups of ideas or complexes. Those that gather round the three great primary instincts of *Self*, *Sex* and *Herd*, are tremendously powerful driving forces in life, because of the emotional energy associated with them. The herd-complex will be dealt with in next week's lesson, and we must concentrate to-day upon the other two, which are often, in fact, very closely associated, so that it is difficult to say where one ends and the other begins. The Self- or Ego-complex is responsible for a good deal of unpleasant behaviour. Greed, bullying and the desire to dominate the bodies or minds of other people; vanity, or the "inferiority complex," which makes some people fancy themselves slighted and neglected; the selfish cowardice which leads men and women to force their way out of a theatre or cinema when an alarm of fire is raised, blind to the danger of others. The ego-complex is, however, responsible for the adventurous spirit which has led mankind to the discovery of new places of habitation and new sources of food, and for the desire to make and construct something—a picture, a garden, a tool—which shall be a personal achievement. Even the fear associated with running away from danger has played a useful part in the history of our race.

## 3. What is Human Nature ?

Anyone who has ever tried to work on behalf of international peace will be accustomed to being told: "*You can't change Human Nature.*" Are we really so certain that we know what this human nature is that we can be equally sure of its unchangeability ?

Before taking the two readings from the New Testament, look up and consider Gen. 6. 5. Is it true that the imagination of the human heart is "only evil continually" ? If it be so,



how do you account for such an incident as the following ? An Adult School member once befriended a man newly released from prison, of whom it was said that " nothing good was known." As they stood together at a coffee-stall, a hungry dog came along and the ex-prisoner stooped to give it half his bun, saying, " I love dogs, don't you ? " He had no prospect of work, nor a penny towards the next meal.

Consider also the following quotation :

" It is commonly asserted that old habits of thought can never be shaken ; that as men have been, so they will be. That is, of course, why we now eat our enemies, enslave their children, examine witnesses with the thumb-screw, and burn those who do not attend the same church ! "—NORMAN ANGELL.

Now read the two passages from Paul's letters to the Corinthians and Galatians. Notice the emphasis laid upon jealousy and quarrelling as signs of the carnal (fleshly) type of man. In Gal. 5. 19-21, how many of the " works of the flesh " would you place under the heading of an indulged ego-complex and how many under that of a diseased sex-complex ?

#### 4. Sublimation : the Fruit of the Spirit.

Consider the following quotation :

" In such a life as that of Christ there is abundant scope for the right expression of power. He exerts it *over* self, and *on behalf of* others. His self-mastery is complete, so that the claims of the body and mind are acceded to or denied at will, without any waste of energy in antecedent conflict or subsequent remorse. Hunger, bodily fatigue, and the need for mental and spiritual refreshment, are among the things over which he has no hesitation in exercising lordship. We dominate others, being unable to dominate ourselves, and because of our weakness we lose a legitimate outlet and compensate ourselves by using an illegitimate one. The man who can master himself has no need to establish his superiority by lording it over others, since ' he that ruleth his spirit is better than he that taketh a city.' Besides the satisfaction obtainable from self-domination, he has abundant scope for exercising his power in the service of others. . . . In the life of Christ there are but few incidents in which power and love are dissociated. In almost every case his mighty works are prompted by an emotion of love and pity, and serve as an expression of this emotion. The sex<sup>o</sup> instinct is shown as completely sublimated into a passion of love for humanity. . . . The love of Christ for humanity is not a matter of duty and self-righteousness. . . . It drives him to break away from home and family, to brave disapproval and contempt, to wander forth on a romantic adventure, and finally to face and overcome death. There is no greater tale of passion and chivalry in all the annals of the human race than that set forth in the gospels."—COSTER, *Psycho-Analysis for Normal People*.

*Sublimation* means the turning of instincts, which cannot be satisfied in the most obvious way, into some other channel in which their driving power can be usefully employed. John Bright's love for his dead wife drove him, at Cobden's suggestion, into the struggle for the repeal of the Corn Laws that were making life so hard for thousands of wives and mothers in the middle of the nineteenth century, and we shall find another illustration in the lesson on Josephine Butler. In the New Testament, the power-instinct or ego-complex of Paul, wasted in his previous ineffectual struggles to attain perfect rightness of living according to the Jewish Law, became, when loyalty to Christ became the ruling passion of his life, the amazing power of organisation and the creative service which built up and watched over the Christian groups in Asia Minor, Greece and Rome. (Look up 2 Cor. 11. 24-28.)

In closing, read Romans 12. 1, with its great synthesis; the *whole* (or *holy*, for the word has the same root meaning) body, with all its instincts as well as its mental faculties, is needed for the sacrifice of God's service.

For further consideration.

"It is difficult to imagine what good results might follow if a quarter of the anger wasted in war or in internal strife were directed against such evils as poverty, bad housing, disease, and smoke; or if a quarter of the tenderness wasted in misdirected sex-activity were directed towards the sick and destitute. All this wasted energy might long ago have set human society on the road to a condition of social efficiency from which the avoidable miseries and injustices of the present order would appear like a bad dream."—THOULESS, *The Control of the Mind*.

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Daily Readings for the week :

- |         |                         |
|---------|-------------------------|
| Jan. 11 | M—Luke 9. 49-56 (A.V.). |
| „ 12    | T—Luke 5. 1-11.         |
| „ 13    | W—Luke 5. 17-26.        |
| „ 14    | Th—Mark 3. 1-15.        |
| „ 15    | F—Luke 13. 10-17.       |
| „ 16    | S—Luke 13. 18-30.       |
| „ 17    | S—Phil. 3. 7-16.        |

January 17th.

### III.—THE SPRINGS OF ACTION.

Bible Reading : Luke 9. 49-56 (in the Authorised Version).

Book References :

*How We Behave.* A. E. Heath. (Longmans. 1s.) Especially Chapters IV. and V.

*The Control of the Mind.* R. H. Thouless. (Hodder & Stoughton. 2s. 6d.) Especially Chapters IV., V., XII.

*Psycho-Analysis for Normal People.* Geraldine Coster. (Oxford University Press. 2s. 6d.) Especially Chapter V.B.

*The Egoist.* George Meredith. (Constable. 5s.)

Prayers :

"Patience" and "Guidance," in *The Splendour of God*, pp. 48 and 10.

Suggested Hymns : 191, 249, 367.

Aim of the Lesson : To learn to understand our real motives.

#### Notes on the Lesson.

##### 1. The Riddle of Conduct.

In last week's lesson we began to study those inherited dispositions which we call "instincts." To-day we are to learn more of their importance as driving and directing forces in our lives.

Psychology is the study of the behaviour (not necessarily good behaviour !) of living creatures, and in this short series we are limiting ourselves to the study of human behaviour. How puzzling this can be we shall all acknowledge. "Why did X. make such a fool of himself in the discussion this morning?" "Why was I so annoyed because Mrs. Y. arranged the room in a new way for our social evening? It really worked out very well!" "Why don't I want Z. to be our new President?" And so on.

Very often no answer can be supplied by our conscious, reasoning minds; very often a wrong one is given.

The mind (whatever that may be) is often regarded figuratively as made up of three layers.

"The top layer we may call the region of the conscious life. It is, as it were, a vividly illuminated region, where everything that goes on is clearly seen. It is to this region that we normally refer when we seek the explanation of our conduct, and, as we

shall see, the explanations we obtain in that way are often wrong. A little below this clear region is a semi-conscious region, a region which can become accessible to us by effort. It is in this region, for instance, that the information which is not present to our minds, but which we *can* remember, may be considered to be stored. Sometimes the contents of this region can be exhumed only by considerable effort, sometimes a very slight stimulus is sufficient. Beneath this layer, again, lies the region of the unconscious, and this region is, normally, quite inaccessible to our normal mind. The description we have given is, of course, figurative, since we cannot suppose that the mind occupies space. But this division into layers is helpful in enabling us to understand the modern theories of the mind. The unconscious is the seat of the mental elements associated with the great primary instincts, and it is the great source of psychic energy."—*Outline of Science*, Chapter XV.

This "deepest" layer of the mind may be thought of as containing, in addition to the instincts with which we were born, certain acquired "skills" or habitual ways of performing actions which have become so familiar that we no longer need to direct attention to them (e.g., the daily putting on of clothes); also there are grouped systems of likes and dislikes, classed together as "sentiments" (*not* sentimentalities), which we have acquired by means of our upbringing, early associations, etc. Some of these are on the topmost layer of consciousness, but a good many more are quite unrealised by us in our ordinary thinking. Yet they give rise to emotions and consequent actions for which we often succeed in finding reasons which are by no means the right ones.

"I have a very strong aversion for my neighbour, Mr. Matthews. There are, in reality, no grounds for my violent dislike, but, hearing accidentally that he treated my acquaintance Thomson rather shabbily in a certain matter, I espouse Thomson's cause with a vigour that secretly surprises myself, and find therein an excellent reason for disliking Matthews. Either I do not notice that my championship of Thomson *follows* my irrational dislike of Matthews, or else I explain this discrepancy by saying that I always knew instinctively that Matthews was an undesirable character. This process of supplying a reasonable cause for an apparently unreasonable emotion is called *rationalization*. If I could read my own unconscious mind I might discover that Matthews's voice recalled to me the voice of a master at my preparatory school whom I had had good reason to loathe, but whose very existence I had forgotten."—*Psycho-Analysis for Normal People*, Chapter II.

## 2. "Righteous Indignation."

The Bible reading from Luke's Gospel gives us two illustrations of rationalization.

(1) John had come across an unnamed disciple who had caught enough of the spirit and power of Jesus to be able to heal the mentally-afflicted, and had tried to put a stop to his activities. What do you think was his real motive ?

(2) Behind the savage retribution which James and John proposed for the inhospitality of the Samaritan village, there must have lain a sentiment of Jewish superiority—"The Jews have no dealings with the Samaritans"; perhaps, too, a very natural personal resentment at the affront—a wound to the self-regarding instinct; bodily weariness and dismay at the unexpected difficulty of getting a night's lodging, probably entered in too. How easy to rationalize all these mixed feelings as righteous indignation at the insult offered to their Master! (Compare the story of Jonah, nursing his grievance as he watched the city of Nineveh awaiting the fate which ought to have overtaken it, but did not happen, and insisting on his *right* to be mortally angry!)

### 3. Jesus the Interpreter.

Notice how Jesus goes to the root of the matter in both the above instances:

(1) The healing of those in dire need is of more importance than the status of the healer. If this unknown disciple were able to do this work that belonged to the Kingdom, he was a citizen of the Kingdom, whether he had or had not joined the group of the disciples.

(2) The Revised Version, and the modern translations, omit the words of Jesus's rebuke to James and John, as they are absent from the best MSS. If it was a copyist who inserted "Ye know not what manner of spirit ye are of. For the Son of Man came not to destroy men's lives, but to save them," that copyist was surely inspired.

Many instances might be added of the Pharisees' jealousy of the power and influence of Jesus, rationalized by them into disapproval of his "blasphemous" and unorthodox ways, but unerringly discerned by him for the poor, mean thing it was. (Cf. Luke 5. 21-24, Mark 3. 1-6.)

"Quick-minded and yet perfectly wise, infinitely tender because He always understood, with a judgment that had no possibility of bias, He never made mistakes; He could not deceive or be deceived."—T. W. PYM, *Psychology and the Christian Life*.

### Question for Discussion:

"To understand all, is to forgive all." How far is this proverb true in your own experience?

#### 4. Self-Training.

If we have gained a clearer understanding of the motives for our actions, what use are we going to make of it ? To find fresh excuses for our prejudices against other people and our hesitation in doing the things we know we ought to do ? Or shall we use it for self-discipline and an increased efficiency in thought and action, as we learn to set aside the hindrances of our petty resentments and even the memory of our own past failures ? Read, in conclusion, Philippians 3. 8-14.

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#### Daily Readings for the week :

- Jan. 18 M—Acts 19. 1-20.
- .. 19 T—Acts 19. 21-41.
- .. 20 W—Eph. 4. 1-16.
- .. 21 Th—I Cor. 12. 12-21 ; 26-31.
- .. 22 F—Romans 14. 1-12.
- .. 23 S—Romans 14. 13 to 15. 7.
- .. 24 S—Romans 16. 3-20.

January 24th.

## IV.—OURSELVES AND OTHERS.

Bible Readings : Acts 19. 23-34 ; Eph. 4. 11-16.

### Book References :

*Our Social Heritage*. Graham Wallas. (Allen & Unwin. 12s. 6d.)

*Straight and Crooked Thinking*. R. H. Thouless. (Hodder & Stoughton. 5s.) Contains some very straight talking about tricks of oratory, slogans, "tabloid thinking," etc.

*The Education of the Whole Man*. L. P. Jacks. (Hodder & Stoughton. 6s.)

*Psychology and Religion*. E. S. Waterhouse. (Elkin Mathews. 5s.) Chapter X., "The Crowd and the Group."

### Illustrative Quotation :

"The most active part in the environment of any man consists precisely of his fellow-men. No other part of his environment acts upon him so closely, so constantly and so vitally."—L. P. JACKS.

### Prayer :

"The Leaven of Christ's Spirit," in *The Splendour of God*, p. 30.

Suggested Hymns : 158, 210, 350.

Aim of the Lesson : To learn how we influence, and are influenced by, our fellows.

## Notes on the Lesson.

### 1. The Importance of the Social Heritage.

In our previous lessons we have been concerned with the make-up and development of the personality of the individual, and especially of his "nature"—the inherited dispositions with which he comes into the world. Prof. Graham Wallas compares the "nature" to a strongly outlined sketch, the details of which are filled in after birth by his "nurture." This is of two kinds : (1) what he acquires for himself without learning it from other human beings, and (2) the knowledge, habits, and methods handed down from generation to generation by the social process of teaching and learning. To this second kind of "nurture" the name of the *Social Heritage* has been given ; it is perpetually growing (so quickly that an Encyclopædia is obsolete in twenty years), and each generation not only adapts the heritage to its own needs, but enriches it for the succeeding generation.

It is an interesting, if rather humbling, experience to review the skills we have acquired at the particular jobs we have frequently to perform, and try to separate them into the two classes : those we found out for ourselves and those which we acquired as part of our social heritage. Most people's first list will be very short compared with the second !

" If the earth were struck by one of Mr. Wells's comets, and if, in consequence, every human being now alive were to lose all the knowledge and habits which he had acquired from preceding generations (though retaining unchanged all his own powers of invention, and memory, and habituation) nine-tenths of the inhabitants of London or New York would be dead in a month, and ninety-nine per cent. of the remaining tenth would be dead in six months. . . . Even in the country districts, men could not invent, in time to preserve their lives, methods of growing food, or taming animals, or making fire, or so clothing themselves as to endure a northern winter."—GRAHAM WALLAS.

If we try, in the same way, to review our opinions—religious, political, views on books, holidays, dress—should we not have to acknowledge that a great many of them are borrowed ?

" This I read in a book, he said,  
And this was told to me ;  
And this I thought that another man thought."

## 2. The Riot at Ephesus.

The first of our Bible readings gives us a good illustration of the ease with which public opinion can be swayed. Notice how skilfully Demetrius begins his appeal to the " ego-complex " of the metal-workers of Ephesus, by reminding them of how their living depended upon maintaining a proper enthusiasm for the worship of Diana (Artemis) ; " this Paul " is not only destroying their trade but endangering the goddess herself. The rationalization of an instinct is seen in the way in which the craftsmen persuade themselves that their fear of losing trade is really religious fervour on behalf of their goddess. Note the delicious touch of humour in verse 32 : " Most of those present not even knowing why they had met " ! Picture the scene in the huge open theatre with its rising tiers of seats, on which more than fifty thousand people could find room ; a confused, shouting multitude, catching excitement from one another, but little knowledge of what it was all about, until the slogan was raised : " Great is Diana of the Ephesians ! "—which was so satisfactory that they shouted it for two hours.

It seems to be an undoubted fact that a crowd of people is far more ready to receive ideas or opinions suggested to it (especially in the form of an easy-sounding slogan) than the same persons



would be if the suggestion were made to each one singly. Slogans have their uses when action is needed ; " no complicated statement of the doctrines of Rousseau could have been as effective in directing the French Revolution as the slogan, Liberty, Fraternity, Equality," says R. H. Thouless. But slogans are dangerous substitutes for thought. " So-and-So Must Go," announces your newspaper, and if you see this every day for a week or two you will probably begin to think that So-and-So has made a pretty bad mess of things. " Hang the Kaiser," " Make Germany pay," " Food taxes mean dear food," or " Tariff reform means work for all," are examples of " tabloid thinking," or the slogan as a substitute for thought. Paul's friends knew the danger and would not let him go into the crowd as it lashed itself into greater and greater fury ; Rom. 16. 3, 4, suggests that two of his friends incurred great personal risk on his behalf. Remember, too, that other crowd that shouted " We want Barabbas ! Not this man, but Barabbas ! "

Discuss the following quotations :

(1) " If the clear thinking which sees both sides of a question made us worse fighters and better keepers of the peace, the world as a whole would be the gainer. . . . No one can know what horrors of future strife may develop from tabloid thinking about ' strikers,' ' capitalists,' ' workers' and ' agitators'."—THOULESS, *Straight and Crooked Thinking*.

(2) " I look forward to the day when it will be an offence punishable by a long term of imprisonment for a man to make a speech calling up strong emotions in people who have to make responsible decisions for which clear thought is necessary. I am thinking, for example, of such times as an election. The term of imprisonment would be no shorter for the sentimentalist who made his audience weep than for the master of invective who made them angry. Either should be imprisoned on a charge of having confused the thought processes of the electorate by inducing emotion."—THOULESS, *The Control of the Mind*.

### 3. The Group as an aid to Personality.

We must not make the mistake of thinking that any large gathering of people is always worse than the individuals who compose it. A Nansen, a Grenfell of Labrador, a Maude Royden, can lift a crowd to a noble level of generosity. But the point is that when people are collected in very large numbers their emotional side is far more easily reached, whether for good or for ill, than their capacity for thought.

In the small group, say from four to five up to about fifteen in number, conditions are very different. The group of Jesus's disciples seems to have been usually within these limits. Think for a moment how they differed from one another, in political

outlook (especially Matthew the collector of taxes for the Roman Government, and Simon the fierce nationalist), in upbringing and temperament (e.g., Peter and Thomas). They disagreed often and sometimes quarrelled. Yet they were helping one another to grow in the life of the spirit.

Read now Ephesians 4. 11-16, and see how Paul thought of the differences between one person's abilities and another's as being of real value for "the building up of the body of Christ," and the attainment of full-grown, adult, human personality.

How does this come about? Think of the various groups and associations of which you have been a member, and try to think in what way they have helped you to grow. Do any of these suggestions meet the case?

(a) In order *not to let the group down*, whether it was a football team, a dramatic or choral rehearsal, or just your School at its ordinary meeting, you had to make an extra effort that proved worth while.

(b) You have learned consideration for others, and can reason calmly about matters on which opposite opinions are held instead of violently attacking the ridiculous and outworn doctrines of the other side.

(c) You are learning something of the wonderful power of co-operative group thinking, in which the contributions from very different schools of thought are used to build up something bigger and finer, something a little nearer to absolute Truth than any of you had seen at the outset.

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"Life's worth in fellowship is known."

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**Daily Readings for the week :**

Jan. 25	M—John 11. 1-16.
" 26	T—John 11. 17-44.
" 27	W—John 11. 45 to 12. 11.
" 28	Th—Luke 12. 4; John 14. 1-19.
" 29	F—John 14. 19-31.
" 30	S—John 17. 1-17.
" 31	S—John 17. 13-26.

January 31st.

## V.—THE CONTINUING LIFE.

Bible Readings : John 11. 21-27 ; 14. 18-19 ; Luke 12. 4.

### Book References :

*About the Future Life.* J. Reid. (" Teachers and Taught,"  
4 Fleet Lane, E.C.4. 3d.)

*Why I Believe in Personal Immortality.* Sir O. Lodge. (Cassell.  
5s.)

*Immortality.* Streeter and others. (Macmillan. 10s. 6d.)  
Especially Essay IV., " The Life of the World to Come," and  
VI., " A Dream of Heaven."

*Joseph Vance.* Wm. De Morgan. (Heinemann. 7s. 6d.) Chapter  
XL.

*Adventurous Religion.* H. E. Fosdick. (S.C.M. 5s.) " The  
Desire for Immortality."

" The Householder." Poem by Robert Browning.

### A Prayer :

" Fullness of Life," in *The Splendour of God*, p. 9.

### Illustrative Quotation :

" Deep in the heart of both [Judaism and Christianity] is a sense of the unsatisfactoriness of the present, even when men rise as high as they can rise here in communion with God. . . . The present is unsatisfactory because the process is incomplete. The end and object of the process is the formation in such a world as this of human characters, of human souls, by their own acts of will in response to God. A purpose implies essentially a process which gets its value and meaning from the end, and if this world is intended by God to be the ' valley of soul-making ' there must be a state of things when souls are made."—EDWYN BEVAN, *The Hope of a World to Come*.

Suggested Hymns : 268, 269, 413.

Aim of the Lesson : To affirm belief in a future life worth living.

## Notes on the Lesson.

### 1. Possible Objections.

Lesson-openers may be faced with certain difficulties, and it may be well to consider these at the outset.

(1) There has been a very definite revolt against the old ideas of Heaven and Hell as places, or states of existence, of reward and punishment respectively.

"The lack of clear and reasoned guiding conceptions as to the nature of the Future Life, is, I am confident, at the root of most of the widespread doubt and disbelief in immortality at the present day. People do not believe in a future life because the forms in which the belief has been presented to their minds seem, on the one hand, to be intellectually untenable, and, on the other, to be unattractive or even repellent. Traditional pictures of Hell seem morally revolting; while the Heaven of Sunday School teaching or popular hymnology is a place which the plain man does not believe to exist, and which he would not want to go to if it did."—STREETER, *Immortality*, Chapter IV.

(2) Many would-be reformers of the state of society in which we are living to-day are convinced that their work is hampered by the "dope" of what Mr. H. G. Wells in *The Open Conspiracy* calls "personal-immortality religions." This point of view is expressed by one of the characters in Sir Philip Gibbs's *The Age of Reason* :

"How can we hope for intelligent progress—a better kind of world here and now—when millions of people are still duped with false promises of future reward in the next world—which doesn't exist—to reconcile them with the dirt and misery and agony of their present life, which does?"

It should be made very clear that a belief in a future life does *not* commit its holder to any lessening of responsibility here and now.

(3) The objection which used to be put forward by those who thought they possessed a strictly scientific outlook—that life cannot exist apart from the material body through which it manifests itself—that mind is simply the sum of the activities of brain-cells and so on—is not so dogmatically stated as formerly. For one thing, the new physics has revealed that "matter" is not so substantial and dependable as it was once thought to be. Those who know most about the universe are not the most ready to say that there are certain things which *cannot* happen in it. "Science is no longer disposed to identify reality with concreteness," says Sir Arthur Eddington. "Materialism in its literal sense is long since dead." (*Science and the Unseen World*.)

Consider the following quotations :

"There is nothing to prevent us from holding the view that, although self-conscious mind may have developed out of simpler forms of biological process, it gradually achieves a greater and greater degree of independence, and is able to react upon the body with an increasing degree of freedom and determination of psychical

activity and eventually may survive physical death. We cannot say for certain that the opposite is proved by modern science, viz., that the mind cannot survive bodily death. . . . It is at least conceivable that all the reality of value that has been produced in each individual through his conscious experience of this life, in touch with physical matter, may be retained and preserved in relation to another universe, another part of physical reality."—Prof. WM. BROWN, *Science and Personality*.

"Killing the body does not kill you. It spoils the mechanism . . . you destroy the loud speaker—but you might have a duplicate set."—Sir O. LODGE, speaking in London, October 28th, 1930.

## 2. Can Survival be Proved?

Many people are afraid of investigating the evidence for the continued existence of human personality after the death of the body, because they fear to be mixed up with "Spiritualism," a label which to them means a belief based upon self-deception if not upon actual fraud. It is the conviction of the writer of these notes that there is now in existence a very large amount of reliable evidence, not only for the fact of survival, but also for the possibility of some form of communication between those who have passed beyond the veil and ourselves. It seems impossible to resist the conviction that those who have loved us in this life still watch over us, ever on the alert for opportunities of helping us, and of proving to us how real and intimate is the bond which unites us with them. *The Bridge*, by Nea Walker (Cassell, 2rs.) is a most carefully documented record of recent experiments. *The Earthen Vessel*, by Pamela Glenconner (John Lane, 6s.) is a delightful account of how the relatives of the young poet, Edward Wyndham Tennant, who was killed in the Great War, were convinced, by a series of "book-tests," that he was still sharing the family interests.

## 3. The Promises of Jesus.

There is not a great deal in the Gospels about a future life. It seems to be one of the things which Jesus takes for granted, as he takes the existence of God. We have no record of any argument of his that God really exists, but we have many pictures of what God is *like*. Above all, Jesus shows God to us as Father, and "it is not your Father's will that one of these little ones should perish." "Because I live, ye shall live also." In Luke 12. 4, he assumes, as a matter of course, that the soul lives on, even if the body be killed, and that it cannot be harmed by any of the treatment which proved fatal to the body. (See, for further development of this aspect of our subject, the lesson for Easter Sunday, in *Road-makers*, the Lesson Handbook for 1931.)

## 4. A Life Worth Living.

We have still to meet the first of the objections stated above, and to try to express our faith that the new stage of life, when we enter into it, will be found to be full of interest, joy, activity, and progress. Refer back to the first lesson of this series, and recall what were the elements of the real life—the soul life—suggested therein. Is it not reasonable to suppose that “admiration, hope and love,” the joy of fellowship and of service, will be immensely heightened and enriched?

“In Heaven His servants serve Him,  
And no cloud can come between  
The service that they render,  
And the service that they mean.”

In the book already quoted from, *Immortality*, Canon Streeter and Mr. Clutton Brock have given some very beautiful suggestions of what the future life may be like in terms of the highest kind of life we know on earth.

“We cannot conceive of a Heaven in which Christ would be content to dwell unless there was to be found in it the counterpart of other things He loved on earth, the wild flowers and the birds, the children playing, friends gathered round the common board, the fellowship of labour and of love, and the quiet hour on the mountain-side at dawn.”

“Creation, the making that to be which hitherto has not been, is not to be thought of as something which God did once for all in a remote past, but as a constant eternal activity. . . . This creative capacity and activity of man—an activity so valuable that we can see in it a shadow and counterpart of the eternal and characteristic life of God—shall it not continue in the world to come? . . . Personally, I should not be satisfied by a future life from which the element of kindly humour was excluded.”

“If the universe, if reality, is really a home to us, we shall find it more of a home when we are rid of the litter and phantoms of this life, which are here our property and not ourselves. And we shall come into this home, not as strangers needing to learn the customs and the language, but as exiles returning with memories awakened at every step. . . . So this future life will seem to be ours and always to have been ours; only we have never managed to live in it before.”

## Daily Readings for the week :

- |      |   |  |
|------|---|--|
| Feb. | 1 | M—Job 38. 1-18.                              |
| „    | 2 | T—Job 38. 1; 18-38.                          |
| „    | 3 | W—John 1. 1-18.                              |
| „    | 4 | Th—Psalm 102. 12-28.                         |
| „    | 5 | F—Psalm 104. 1-9; Prov. 30. 3-4; Amos 4. 13. |
| „    | 6 | S—Psalm 139. 1-18.                           |
| „    | 7 | S—Hebrews 1. 1-12; Rev. 15. 2-4.             |

## Section II.

# God of the Universe.

NOTES BY W. ARNOLD VICCARS.

February 7th.

## I.—FATHER OF WORLDS.

Bible Readings : Job 38. 3-7 ; John 1. 1-5 and 9-14.

For General Reading :

*The Stars in their Courses.* Sir J. Jeans. (Cambridge Univ. Press. 5s.)

*The Conclusions of Modern Science.* Walter Grierson. (Newnes. 2s. 6d.)

These two books, the first by an eminent scientist, the second by an "enquiring layman," aim at the greatest possible simplicity. Mr. Grierson's book will help many of us because he knows the difficulties which ordinary folk find in following the mind of the scientist. He tells us in a chatty and interesting manner how much of modern science is clear to him and how much is beyond the mind of the layman.

*Science and Religion.* (Twelve B.B.C. talks, published by Gerald Howe, Ltd. 3s. 6d. and 4s. 6d.) These twelve short talks by eminent men will be found very useful for this lesson. Perhaps the most useful are those by the psychologist, Prof. J. S. Haldane, the astronomer, Sir A. Eddington, and the final summary by Dr. L. P. Jacks.

*The Mysterious Universe.* Sir J. Jeans. (Cambridge University Press. 3s. 6d.) This book gives a brilliant account of the conclusions of modern astronomical discovery and is intended for popular reading. (Quoted in the notes below.)

*Reality.* Canon B. H. Streeter. (Macmillan. 7s. 6d.) Chapter 5, "The Life Force," will be found very useful.

A Prayer :

Our Father God, we ask that Thou wilt help us to a clearer understanding of life, a deeper knowledge of ourselves, a purer loyalty to Thee. Not one of us but feels the burden of the mystery of life: so much is dimly understood, so many answers but prompt us to deeper questions. To some, indeed, life appears

over-charged with mystery, the curtain is drawn aside so seldom and so slightly. We are glad for those who see so little light and yet step out bravely along the road : whose belief is but a wistful hope and who yet act as though it were a firm and abiding reality. If any of us are unable thus to attain to a sure and certain faith, wilt Thou give us strength to live in the little faith to which we have attained ; and it may be that the venture of ourselves will bring us to a deeper faith, so that, dimly as the single ray of light shines on our path, it may yet be sufficient to lead us into the pure radiance of Thy holy presence. For we all crave to know more, not because of mere curiosity but because we feel that our lives would become so much more useful and serene and joyous if they were lived nearer to Thy inmost heart. We desire to lose all sense of alienation, of separation, of opposition to destiny ; all fear of the future, all haunting terror of the past ; all doubt whether it were worth while to follow the gleam. Help us to this profounder knowledge, to a faith cleansed of all superstition and base fear, to a joyous assurance that the heart of the eternal is most wonderfully kind, speaking to us in countless ways, quickening us into newness of life, a perpetual benediction. May we neglect no means of thus attaining to Thee : the way of the mind, the way of the heart ; the grown man's thought, the little child's simplicity ; the experience of our fellows, the venture of our own souls into unknown regions. Banish all fear from our hearts and enable us to see Thee as One who will love us everlastingly, and Jesus Christ as Thy supreme Word to a waiting world. Amen.

**Suggested Hymns :** 110, 132, 134, 368.

**Aim of the Lesson :** To review facts on which we may build our faith in the nature and purpose of the world.

## Notes on the Lesson.

### 1. Introductory.

The end of the last century saw the close of a great period of scientific enquiry and discovery. Great chemists had explored the structure of things, geologists had explored the history of the earth, biologists had traced the story of life ; their conclusions all seemed to point in one direction—to the certainty that, if only we explored far enough, we should find a complete mechanical explanation of the world and of all it holds, ourselves included. Everything, at last, would be measured and weighed and explained in terms which an engineer could understand. The world thus revealed needed a God only as a " Great First Cause," as a Power that, untold millions of years ago, set the primeval chaos evolving and left it to evolve. There thus developed a quarrel between Religion and Science, the violence of which has lasted to our day. The progress of many branches of Science during the thirty years



of the present century has replaced the mechanical theories with others and has rendered the old Science *versus* Religion quarrel out-of-date; but it has left us with the need to reshape a more certain and positive creed. Thomas Carlyle defined religion as "that which a man does actually believe and know for certain concerning this mysterious universe and his duty and destiny therein." Our work in this lesson is to gather together such as we can of the facts about the nature of the mysterious universe so that, in the lessons which follow, we may with greater sureness affirm our duty and destiny in it.

## 2. The New Attitude.

First, are we prepared to look freshly at the facts? It is not easy to lay aside the ideas we have always held about the nature of such things as Time, Life, the Stars, and to look at them anew. We must brace ourselves to do it because the new discoveries are making complete changes in our understanding of the whole Universe. Sir J. Jeans describes the change as follows: "To my mind the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue or a poet in composing a sonnet" (*The Mysterious Universe*, p. 136). The difference is great, but it is no greater than is needed to express the change of view, and a change was necessary because the old mechanical view which, up to the end of last century, seemed to account so well for many things, quite failed to account for some of the most important things. It could not account satisfactorily for Light or Gravitation, nor for Free Will or Beauty.

Let us, therefore, look at such facts of nature as we can gather together and see if they show her to be like a machine or like a poet!

## 3. Assemble your Facts.

Now let us ask a few questions:

(a) *Space*—What do you know about it? Think about it.

How vast Space is! Look at the stars on a clear night. They seem to be innumerable. There are about three thousand which can be seen with the naked eye. But with a modern telescope about a thousand million stars are revealed (Eddington). That stellar haze across the sky which we call the "Milky Way" is a vast group of stars, a galaxy of which our Sun is one member. They seem to be fixed in space, but actually all those millions of stars are moving through space at tremendous speeds. And space is so vast that they do not collide. "We might have supposed that space would be crowded with such vast numbers of

huge stars. Quite the reverse is the case ; it is emptier than anything we can imagine. Leave only three wasps alive in the whole of Europe, and the air of Europe will be more crowded with wasps than space is with stars " (Jeans). On one rare occasion—so the theory runs—one of the stars in its journey through space approached another star, our sun, so nearly that the force of gravitation caused a great tidal wave or bulge which broke off from our sun and became the planets of our solar system circling round their parent sun and moving with him in his journey through space. Our solar system and our little earth were the products of this chance event, or, let us say, of this event which looks to us so much like chance.

How insignificant is our earth in the vastness of Space ! Think of it ! Our earth, a scrap thrown off by chance from one of the millions of stars in the galaxy—the Milky Way. And the Galaxy, though it is so vast that light, which travels at 186,000 miles a second, takes 100,000 years to cross it, does not occupy the whole of space, for there are other " island universes " just discernible in the still greater vastnesses beyond !

We might go on to think of the fact that this boundless Space is still not infinite. Neither is it empty : we might think of the Ether which fills it. But probably we had better turn to another set of facts.

(b) *Time—What do you know about it ? Think about it.*

How vast is the extent of Time ! Most of the stars are millions of millions of years old. But they are not everlasting. They are wasting away. Our sun " has been pouring away mass in the form of radiation at a rate of 250 million tons a minute for a period of some millions of millions of years " (Jeans, p. 68). Our minds simply cannot compass such vastness. And yet Time has meaning for the Universe just as it has meaning for us.

If we find ourselves baffled by the *duration* of Time, how can we conceive the *nature* of Time ? Probably it is quite beyond us, but we ought to brace our minds to face facts which we cannot understand, because we shall thus prepare for that to-morrow when our children will grasp what is beyond us. The fact which we cannot grasp is this : *Time is part of Space*. Space consists of, what ? Length, breadth, depth—and time ! It is not until we have got hold of that idea that Einstein can talk to us.

(c) *Matter—What do you know about it ? Think of it.*

How infinite in variety are the things of which our world is made ! The solid things so varied in their density (as lead and feathers) ; so varied in their form, their colour, their durability,

their whole nature. The liquid things and the airy, gaseous things, also so full of variety. The science of last century analysed them all and found that all of them were composed of one or more out of ninety-two "elements." These elements obeyed fixed and universal laws, they combined in definite proportions under the influence of definite circumstances to form each example of the infinite variety of nature's handiwork. Everything was subject to a mechanical determinism, everything was subject to unalterable, predetermined, mechanical laws which even living things obeyed, for the study of biology had brought both the vegetable and the animal world into the same scheme of mechanical evolution which governed lifeless matter.

The science of this century has explored beyond the atom to find the electron. What does that mean? It means that the basis of *all things* is found in the behaviour of tiny electrical charges rather than in the ninety-two material elements. And the laws which the electrons obey include something very much like free-will or chance. Certainty has been replaced by probability. Matter has taken on more of the likeness of the poet or of the musician and less that of the machine.

[NOTE.—The importance to religious thought of this new view of matter appears to the writer of these notes to be so great as to make it essential for us to take it into our view of things. We should, however, keep in mind that the issue of "determinism" is still a subject of battle between our scientists and our philosophers. —See article, *Physics and Free Will*, by C. E. M. Joad, in *The New Statesman*, July 11th, 1931.]

(d) *Life*—What do you know about it? Think of it.

There is something very mysterious about life. You cannot recall it. That is why death is so solemn an event. We know that our earth was once a molten mass on which life was impossible. We know that life appeared only long after the first cooling of the earth's surface. We know that it came in simple and lowly forms. We know not how it came, BUT IT CAME. We think that we—women and men—are the "highest" form of life, the most complex and perfect which has yet appeared. We are tempted to think that the earth was made for us, that the universe was created for beings like us, that nothing better than us can ever be made because we are made "in the image of God." We want to be quite sure—that is what we want above all things. Dare we trust the facts—so far as we know them—to guide our hopes?

Life as we know it may exist on one or possibly two other planets in our solar system. It is also possible that there may be another star with an attendant planet like the earth somewhere millions of millions of miles away in space. Or a "chance"

similar to that which produced our solar system may occur again millions of years hence. But there is nothing in the appearance of the vast Universe to suggest that the chief purpose of its creation was to produce life. The extent of our knowledge of life is that it has been possible on one insignificant planet during a tiny, tiny bit of its existence, and that the same insignificant planet will continue to exist long ages after life has become extinct on its frozen surface.

Where, then, is our pride of place? "What is man that thou art so mindful of him?" Is there something more essential to the Universe than life, in spite of its mystery and wonder? Is there something in us that is more than the life which is so precious to us?

A friend, having read the above, adds this: "Here is a thought. Thousands of seeds are broadcast and only a few plants spring from them: thousands of minds are sown in apparently wasted effort and one genius springs, as it were out of them: millions of suns, or even universes, are sown, apparently wasted, that on one planet one man may be born. Is it size and quantity which counts?"

#### 4. Conclusions ?

We must trust *Facts* so far as we can know them. Even if they begin by breaking down the images of our Gods we must face up to them. But may we find some sure ground of confidence and certainty from them? Here are one or two conclusions from the pens of men who study and reverence truth. You may not find them easy reading, but try to see what they mean, and get as much out of them as you can.

"Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

"Those inert atoms in the primeval slime which first began to foreshadow the attributes of life were putting themselves more, and not less, in accord with the fundamental nature of the universe."—*The Mysterious Universe*. Jeans, pp. 148 and 149.

"Thought is now seen as a function of Life. As given us in experience, it is never separable from desire and will; and to think of the Universe as the expression of Creative Thought, is, I would submit, less happy than to think of it as the expression of Creative Life, that is, of Creative Desire and Creative Will, guided and informed by supreme Intelligence. This change of emphasis is of supreme importance in our approach to the concepts of Goodness and Beauty."

" Thought, feeling, the sense of value—things which cannot be seen, counted, or weighed—and that psychic entity we call individuality, may well turn out to be just those elements which will supply a key to the understanding of the whole."—*Reality*. Streeter, pp. 128 and 134.

" The picture of our universe becomes nothing less than that of the manifestation of God as the Person of persons."—*Science and Religion*. Haldane, p. 50.

" But I would say that when from the human heart, perplexed with the mystery of existence, the cry goes up ' What is it all about ? ' it is no true answer to look only at that part of experience which comes to us through certain sensory organs and reply : ' It is about atoms and chaos ; it is about a universe of fiery globes rolling on to impending doom ; it is about tensors and non-cumulative algebra.' Rather it is about a spirit within which truth has its shrine with potentialities of self-fulfilment in its response to beauty and right. Shall I not also add that even as light and colour and sound come into our minds from a world beyond, so these other stirrings of consciousness come from something which, whether we describe it as beyond or deep within ourselves, is wider than our own individual personality."—*Science and Religion*. Eddington, p. 127.

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Daily Readings for the week :

Feb.	8	M—Exodus 33. 12-23.
"	9	T—Matt. 5. 43-48 ; 6. 24-34.
"	10	W—Psalm 23.
"	11	Th—Psalm 65.
"	12	F—Psalm 34.
"	13	S—Psalm 89. 1-18.
"	14	S—Isaiah 40. 26-31.

February 14th.

## II.—THE GOODNESS OF THE WORLD.

Bible Readings : Exodus 33. 12-23 ; Matt. 5. 43-48 ; 6. 24-34.

### For General Reading :

*Reality*. B. H. Streeter. (Macmillan. 7s. 6d.) Particularly Chapter 6, "Creative Strife," dealing with cruelty and competition in animals and in men; and Chapter 8, "The Defeat of Evil," which examines the various forms which calamity takes and how the evil in the world may be turned to good account.

*What is the Kingdom of Heaven?* A. Clutton Brock. (Methuen. 5s.) A personal statement of the essence of Christ's teaching : invigorating, delightful and poetic.

*Rabbi Ben Ezra*. Poem by Robert Browning.

*Joseph Vance*. Wm. De Morgan. Chapter XL. This chapter was given as a reference for our lesson of January 3rd, and may well be referred to again.

### For a Prayer :

"A Little Te Deum of the Commonplace," by John Oxenham, in *Bees in Amber*. (Methuen. 1s.) Parts or perhaps the whole of this might be made the prayer for the day. A selection from it will be found in the devotional book, *The Splendour of God*. (Church House, Westminster. 6d.)

### Keynote of Thought :

"Good is the real thing ; evil is a falling away—something less complete and real than good."

—*Science and Personality*, WM. BROWN.

Suggested Hymns : 108, 115, 205, 380, 409.

Aim of the Lesson : To affirm our faith in the Goodness of the World.

## Notes on the Lesson.

### 1. Introductory.

The aim of the lesson looks very simple, but it goes very deep. There is nothing more important to our whole life. There is no single thing about which we more need a "binding belief" which will stand all life's shocks. The aim is simple, but we shall need firm courage and a clear head if, at the finish, we are

to take our stand with Wm. Brown in the statement which is our "keynote of thought."

Our last lesson gives us a general background. We now turn to our more intimate and personal relationship to the Universe, and therefore to God.

## 2. Method.

We will put our notes in the form of four questions and then go on to our affirmation.

### 3. Question 1 : Is the Universe a Fraud ?

God made the World, therefore it expresses him (or at all events part of him). We admit that ? Vary the statement : If God made a world which did *not* express him, that would be a fraud. We must admit that. It is true of every bit of work done by every workman. Then does God order everything in the World ? Does everything in the World express him ? Does God send pain, disease, hatred, famine, war ? From our inmost being we say "No !" But that is not enough. We know that, when the blow falls, faith, then most needed, often fails. Remember the War. Our first question cannot yet be answered completely. Let us enquire further.

### 4. Question 2 : Why was Jesus so care-free ?

No man has ever seen the World with such understanding eyes. None ever entered into life's experiences more deeply. Jesus cannot answer our questions for us nor affirm our beliefs for us. Each of us must do that for himself—or fail. But the example of such a one is a vast encouragement, for the whole life of Jesus displayed the confidence we so often lack. Jesus "faced the music" of the world ; he accepted all its goodness, he burked none of its evil. He was the world's greatest optimist. "Why are you so anxious ?" "Be not afraid." "Ask and it shall be given to you." These are typical of him. Read the verses from Matthew at the head of the lesson, and let us take courage and go on.

### 5. Question 3 : What are the World's Evils ?

Make your own list of the horrid things. You will find some for which we—either as individuals or as communities or nations—feel responsibility. We cannot "blame God" for them because we feel that we ought so to order things that they do not happen. Such are Hatred and Envy, which bring—among other things—War and all its retinue. In respect of these, the world will be good when we choose to make it good. Then there is all the undeserved suffering. We find it hard to reconcile that with a

faith in the goodness of the world. At the other end of the scale are the catastrophes of Nature—earthquake, flood, famine—with their toll of life and suffering. Our last lesson suggested that we put too high a value on life. That is a hard answer when it is our own life, harder still, perhaps, when it is the life of one we love. And it is not an answer which will satisfy any of us. We are driven to revise the meanings we put on the words Life and Death. Recall the discussion in *Joseph Vance* (Chapter XL.) and the phrase, "There is no other world—Death is only an incident in Life."

Do we begin to see the world's evils as, somehow, less real, less fundamental, less enduring, than the world's good?

#### 6. Question 4 : Is there a Purpose in Evil?

You know many cases where character has shone out in the conflict with evil; cases where it has developed unexpected virtues and hidden powers. But you know just as many whom suffering or disappointment or calamity has embittered. What makes the difference? We may meet catastrophe with resentment, and that brings bitterness; or with submission, and that is a dull thing which will never lead to much progress; or with acceptance, which means that, while we are prepared to take life's knocks, to bear our share in life's tragedies, we intend to do our part in overcoming the evil. "Evil is neither explained nor denied; it is defeated." That is where heroism comes in. Heroism cannot come in anywhere else. If God's world is to be a good world he must find a place for heroism; he must find a place—so we think—for Free-will; he must find a place—so modern science suggests—for Chance.

All this has been the black side of the subject—negative. Before we pass on to the positive here is a statement from the pen of one who had experienced much:—

"In an unconscious way as I grew older I came to realise that everything that is a part of life is inevitable to it, and must therefore be good. I could not be borne high upon the crest of ecstasy and joy unless I also knew the dreadful depths of the trough of the great waves of life. I could not be irradiated by such love without being swept by the shadow of despair. The rich teeming earth from which all beauty comes is fed with decay; out of the sweat of the labour of men grows the corn. We are born to die; if death were not, life would not be either. Pain and weakness and evil, as well as strength and passion and health, are part of the beautiful pattern of life, and as I grew up I learned that life is richer and fuller and finer the more you can understand not only in your brain and intellect but in your very being, that you must accept it all; without bitterness the agony, without complacency the joy."—*World without End*. Helen Thomas, p. 58.



## 7. Affirmation.

It is folly to groan over the occasional evil and to forget the daily good. Let us see Life whole. Let us take a balanced, not a jaundiced, view. "Take it and try its worth," as Rabbi Ben Ezra says—and we might do worse than read that poem again before we make our affirmation of faith in the Goodness of the World.

Nature is good. "Red in tooth and claw" is a parody of nature. It is not a true account of nature. It is partial: nature, taken as a whole, is not like that. You have seldom, perhaps never, seen a wild animal looking miserable. Tamed animals may: cows being driven through the streets to market look wretched, but wild animals don't—they enjoy life; you have only to look at them and listen to them to know that their prevailing feeling is happiness.

Nature is very beautiful. "Hill and vale and tree and flower"—think of the marvellous blending of beauty and purpose in them. Don't neglect the Beauty. Clutton Brock says that we are apt to judge nature only as we judge cabbages, by the profit value we can get out of them: that, when Christ said "the pure in heart shall see God," he meant valuing things for their own sake and not with an eye to any profit we may find in them, like we value music for some virtue in itself. "Now, according to Christ, the universe, in its nature, is not like cabbages which we grow for our own kitchens; it is like music. Its reality consists in a relation which is not a relation of use to us at all; and we must get ourselves and our wants and demands and expectations out of the way, if we are to be aware of that reality." (And do you remember, in our last lesson, that Sir J. Jeans compared the laws of nature to music rather than to machinery?)

The balance of the World bumps for goodness and happiness and beauty. Have we weighed it all? Can we now ally ourselves with Wm. Brown in our "keynote of thought"? There is another element of which we have not yet taken account: "the greatest thing in the World." For most of us, men and women, Love alone is enough to make the World good.

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Daily Readings for the week :

Feb. 15	M—Mark 1. 1-11.
" 16	T—Matt. 5. 43 to 6. 15.
" 17	W—Matt. 6. 19-33.
" 18	Th—Matt. 7. 7-21.
" 19	F—Luke 15. 11-32.
" 20	S—Luke 12. 22-34.
" 21	S—I John 2. 1-17.

## Section III.

# God our Father.

NOTES BY W. ARNOLD VICCARS.

February 21st.

## I.—FATHER OF MEN.

**Bible Reading :** Mark 1. 1-11.

**For Reference :**

*Reality.* B. H. Streeter. (Macmillan. 7s. 6d.) Chapter 7, "The Christ."

*The Jesus of History.* T. R. Glover. (S.C.M. 2s. 6d.) Particularly Chapter 5, "The Teaching of Jesus upon God."

*The Life of Jesus.* J. Middleton Murry. (Cape. 10s. 6d.) The Prologue and Chapters 1 and 2 contain much stimulating analysis—though regarded as unorthodox.

**Keynotes :**

"Those best worship God who think of him first and foremost, not as Creator, not as Sovereign, not as Judge, but just as Parent, to be loved and trusted."—*Reality*, p. 185.

"The secret of the Kingdom of God was that there was no King—only a Father."—MIDDLETON MURRY, p. 37.

**A Prayer :**

O God, our Father, Thou who dost love us everlastingly, we are glad that no sin or folly of ours can cause us to drift beyond Thy care. If we imagine that outside Thy house there is greater joy, Thy thoughts go with us into the far country and at last prompt us to return home. We thank Thee for disillusionment ; for the memory of childhood's innocence ; of the virgin passions of youth, of hours of high resolve and noble ambition, of home and friends ; for conscience whispering better things ; for Thy voice bidding us arise and return. It is hard for us to trudge the weary miles homeward ; pain and sorrow are mixed with our joy ; but Thy love is with us all the way and we have certain knowledge that Thou art running to meet us with outstretched arms.

**Suggested Hymns :** 126, 157, 294, 406.

**Aim of the Lesson :** To see what the words "our Father" meant to Jesus, and to share his certainty.

### Notes on the Lesson.

Our last two lessons took us over very difficult ground and raised very complex problems. Our present lesson is about one of the simplest and most familiar statements we can make—"Our Father." The difficulty—if difficulty there be—lies in the closely personal nature of those words. Let us be as simple as we can, using, perhaps, some imagination to help our knowledge of the life of Jesus, while remembering that he who was called by that simple word "Father" was yet the Creator—the "Father of Worlds."

#### 1. Children and Parents.

How did we regard our fathers, and how do present-day children regard theirs? Did you look on your father with respect, with a certain amount of fear, with confidence that he would provide for you and help you in your difficulties, with admiration for his abilities and his knowledge of the world? Were you on terms of easy friendship with him? Did he play games with you? or was he only useful in helping to do sums that you couldn't get right?

Are present-day children on easier and more friendly terms with their parents than was the case twenty-five years ago or half-a-century ago?

When you think of a perfect father with his boys, in what order do you put the qualities that mark his fatherliness?

There are a few questions with which we may spend just a few minutes to get the idea of fatherhood into our minds—from the child's point of view.

#### 2. The Story of Jesus.

Jesus always spoke of God as "Father." He used the word more freely and more personally and more naturally than anyone had done before; not a little more, but very much more. To Jesus, God was "Father," and that summed it all up. Canon Streeter says, "He alone who, with a man's courage and a man's intellect, retains the child's heart and the child's direct simplicity, has the necessary equipment, so to speak, for understanding God's parental love towards man" (*Reality*, p. 185). God, we feel sure, must have been "Father" to Jesus from his early years. In his mature years he looked back on those early years of his as a time of utmost significance, as an age of completeness. Surely he was looking back to his own childhood when he spoke so strongly of the necessity of becoming "as little children." You and I would like to know the story of those first twenty years. We shall never *know* it; we can only *imagine* it. If you think that a vain

exercise do not try it ; but here, in outline, and for what it is worth, is my picture of the family at Nazareth :

I see the village on the hills of Galilee with the wide view. I see the carpenter's busy shop and the carpenter's wife and family of six or eight children. I see the eldest boy friendly with every neighbour and passer-by and full of all life's enjoyments. Again, I see a funeral in the village. The carpenter has died, and I see Mary with the burden of her grief and her family returning to the stricken house. And, as the months go by, I see that family with its problem of how to carry on without their mainstay. I see that eldest boy, as the call comes to him to take his father's place, perfecting his untrained skill, summoning to his aid all that he had acquired of the art of friendship, schooling himself in forethought, tenderness and love. I see him holding up for his own young attainment a picture of ideal fatherhood. I see his joy when success comes to his efforts and his sorrow when they meet with failure and misunderstanding. And when I read, " He learned by the things which he suffered," that is how I picture him learning his first great lesson in Fatherhood.

That—you may say—is all fancy. So it is ; but it is fancy about a very great fact—the fact that God was the most real thing in the life of Jesus and that when he spoke of him or to him, he always used the term " Father." Look through the story of Jesus and see how comprehensive this reality was to him—how it entered into every part of his thinking and doing. Here is an extract from T. R. Glover's summary of it :—

" God knows,—that is what Jesus repeats, God cares ; and God can do things ; His hands are not tied by impotence. The knowledge of God is emphasized by Jesus ; ' Even the very hairs of your head are all numbered ' (Matt. 10. 30) ; ' your Father knoweth ' (Luke 12. 30) ; ' seeth in secret ' (Matt. 6. 4) ; ' knoweth your hearts ' (Luke 16. 15) ; knows your struggles, knows your worries, knows your worth ; God knows all about you. And ' all things are possible with God ' (Matt. 19. 26). There is nothing that He cannot do, nothing that He will not do, for His children. Will a father refuse his child bread ; will God not give what is good ? (Matt. 7. 11). Is it too big a thing for the Giver of Life to give food—which is the more difficult thing to give ? (Luke 12. 23). Look at God, as Jesus draws Him,—interested in flowers ; God takes care of them, and thinks about their colours, so that even ' Solomon in all his glory ' is not equal to them (Matt. 6. 29). God knows the birds in the nest,—knows there is one fewer there to-day than there was yesterday (Matt. 10. 29). God cares for them ; how much more will He care for

you ? (Matt. 6. 26) ' Ye are of more value then many sparrows ' (Matt. 10. 31). And God thinks out man's life in all its relations, and provides for it."—*The Jesus of History*, pp. 93-94.

*Question :* When Jesus begins the prayer with the words, " Our Father," what sort of a father does he mean ?

### 3. Re-birth.

We have seen reason to believe that this knowledge of God as his Father came to Jesus in his early years. We may also believe that it came gradually. Sometimes, when neighbours were cruel and times were hard, he may have doubted it ; sometimes, even, he may have denied it. But there came one day of complete and final certainty. That is the day recorded in our reading, the day when, as he described it, the heavens opened to him and a voice brought an assurance which he could never after forget : " Thou art my son, my chosen." What that involved for Jesus, and what sonship involves for us, we must consider in our next lesson. But before we conclude this lesson we must consider the relation of a Father both to the children who return his love and to those who are indifferent or even disown him.

Perhaps our best way of looking simply at this subject is by recalling the story in Luke 15. 11-32. It is generally called " The Prodigal Son " : it ought to be called " The Perfect Father." You will notice how it sets forth the unchanging love of the father for his children. In that it reflects what Jesus was constantly teaching and what he had tested in his own experience. You will notice the extraordinary confidence which the father places in his children. You will notice the different responses he receives from his two children. The elder son accepts what his father gives him as a matter of course, the service he gives in return is legal but loveless and so he finds no re-birth in that complete assurance which comes through a love that is mutual. The younger son comes to a re-birth, but only after a very rough journey. Does the story reflect, in this also, what Jesus had found in his experience of the lives of men and women ?

*Discuss.* The story which we may call " The Perfect Father " shows a dominant Love in the relations between God and man. Our last lesson showed a dominant Goodness in the World which includes both men and things. " Evil is neither explained nor denied, it is defeated."

### 4. Certainty.

To share the certainty of Jesus goes beyond a verbal " I believe in God the Father." It can come only as it came to Jesus, through experience. We have glanced at his early

experiences of life ; we have suggested that his later certainty of God's Fatherhood had its source in those early days. During thirty years it gained strength ; all that time the idea " God is my Father " grew in his mind and increased in meaning. Then, with apparent suddenness, came the re-birth into a still fuller knowledge of its meaning and of what it involved in his personal life. Do we look for any experience akin to his ? Experience springs from desire. But words such as " only believe " suggest something too facile and too sudden. It is no short journey on which they embark who would share the final certainty of Jesus. Yet the desire is the first step. When we see what the words " Our Father " may mean in Nearness, in Assurance, in Guidance, in Love, to us, then our Will responds ; then our journey towards certainty has begun.

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Daily Readings for the week :

- |         |                                    |
|---------|------------------------------------|
| Feb. 22 | M—Luke 3. 21-22 ; 4. 1-15.         |
| „ 23    | T—Mark 8. 27-35 ; 2 Tim. 2. 11-13. |
| „ 24    | W—Hebrews 2. 5-18.                 |
| „ 25    | Th—Galatians 3. 26 to 4. 7.        |
| „ 26    | F—Romans 8. 1-17.                  |
| „ 27    | S—Romans 8. 12-29.                 |
| „ 28    | S—Romans 8. 28-39.                 |

February 28th.

## II.—ACCEPTING OUR SONSHIP.

Bible Readings : Luke 4. 1-13 ; Mark 8. 31-33.

For General Reading :

*Reality.* B. H. Streeter. (Macmillan. 7s. 6d.) Chapter 5, in which the final section, "God," continues the thoughts of previous lessons. Chapter 7 refers briefly to the subject of our present lesson.

*The Life of Jesus.* J. Middleton Murry. (Cape. 10s. 6d.) Chapter 3, "The Temptation," will be found of unusual interest.

Useful general commentaries on the Temptation and its meaning may be found in any of the following :—*Ecce Homo.* Seeley. (Macmillan. 2s.) *Notes on the Life and Teaching of Jesus.* Edward Grubb. (James Clark. 1s. 6d.) *A People's Life of Christ.* J. Paterson Smyth. (Hodder & Stoughton. 10s. 6d.)

"The Character of the Happy Warrior." Poem by Wordsworth.

*What is the Kingdom of Heaven?* A. Clutton Brock. (Methuen. 5s.)

A Prayer :

O God our Father, we are all tempted, in one way or another, to be untrue to our best selves and to Thee, to choose the easy path of compromise and comfort when Thy call is from the mountain heights. We ask that our consideration of the temptations of Thy son Jesus Christ and of his heroic resistance, may strengthen our wills towards purity and truth and may confirm our obedience to the noble calls of life. In the hour of gloom enable us to live by faith in the steadfastness of the light we once saw and shall see again.

Grant that our obedience may be glad and eager ; a holy joy and not a bitter complaint. We are glad that although the road of duty may be hard and difficult, beset by robbers who would rob us of our best possessions, yet at the end of the road there are angels to minister unto us. We thank Thee for all angels of light : holy thoughts, beautiful glimpses of truth, men and women who minister to us and strengthen and inspire us. Help us, also, to minister to others, that the forces of evil may be weakened and goodness strengthened. That this may be so, forgive our sins, beautify our lives and fill us with the assurance that the life of duty and sonship to Thee is for ever worth while. Amen.

Suggested Hymns : 188, 191, 202, 344.

Aim of the Lesson : To see how a son of God must choose his path.

## Notes on the Lesson.

### 1. Previous Lessons.

Remember that this is the fourth lesson in this two-fold series. In our lesson on the Goodness of the World we saw how, in a world of good and evil, the good predominates. Our purpose in living is to understand what is best and to throw in our lot with it. We are now to follow this further. We begin by taking up the theme from our last lesson. The new sense of sonship which came to Jesus at his baptism demanded a new programme for his life. In Luke 4. 1-13, we may see him selecting and rejecting. Let us first use all our knowledge and our best imagination to see again that scene of mental conflict called "The Temptation in the Wilderness."

### 2. The Temptation.

In our last lesson (par. 3, *Rebirth*) we saw the great event in the life of Jesus which we may describe as his "call." The question is: What did it mean to him? Try to describe it. Here is one who, for thirty years, had known a fatherly Presence, very near and real and constant. In this he had not felt himself to be exceptional or different from his fellows. Then, at a great moment, had come to him a Voice saying that he *was* different; he was "chosen," a man specially called for some great and special work. That work was to carry the knowledge of his Father-God and the practice of his presence to the world. His sphere had been the shop of a carpenter in a remote village; now it was to be the whole wide world of men. The change in his life meant a revolution; he must think it out. He seeks solitude.

Now read Luke 4. 1-13, and see what that story means. He was called to a great work. He felt, as never before, a sense of power within himself—how shall he use that power? Great power is given to be used; shall he use it freely, to convince, to compel, even to overawe? Shall his power be to himself a great "labour-saving device," making his tremendous task possible, or even easy? He must think it out. He was called to a world-wide work. How shall he "advertise" himself? How shall he start a campaign? He must think it out. He was a Jew who was called to this great work. The thought of his nation for centuries had pictured the day when the downtrodden Jew should bring about a new world era. He had been brought up in the idea and in the atmosphere of expectation. The soldiers and the tax-gatherers of their Roman oppressors were a call to every Jew to join a crusade that should change the whole system of things. How was it to be done? He must think it out.



The story in Luke 4. 1-13, is a picture of how he thought it out, how he selected, how he rejected. And we learn from it how, as he grappled with each part of his plan, and saw the difficulties that lay ahead of him, a haunting doubt confronted him again and again. Had he really been "called"? "If thou be the son of God."

*Question 1.* A commentator said he was "in all points tempted like as we are." Do you think that many of us have had an experience at all like that of Jesus?

*Question 2.* What were the things which Jesus chose and what did he reject in making his programme? (Luke 4. 1-13).

### 3. Constancy.

It was a hard path which Jesus had chosen. "It meant that his work must be religious rather than political, and gracious rather than judicial. These essentials of the work which he could do contradicted at nearly every point the expectation of his people" (*Rush Rhees*). Yet if you follow through the story of his life you find that he was constant in keeping to that path. Some people think that, from the first, he knew that his end would be crucifixion, a shameful death. A more natural reading of his life is that he faced his great task full of boundless hope and with—as it were—"The Kingdom of Heaven in our time" as his slogan. That would make his constancy the more wonderful when he found that his hopes could not be realised.

*Question 3.* You have seen many men who, in the face of failure, have abandoned the principles with which they started out. Have the principles generally been wrong or has the test been too severe? Can you speak from experience?

### 4. Progress.

Life develops as it goes on. It changes, it adopts new principles to meet new circumstances. Happy are those in whom the new qualities which they cultivate do not conflict with the old but develop naturally alongside of them. Thus we find, as the life of Jesus proceeds, other qualities being added to those which appeared in the stress of that first time of planning. We cannot say that they were absent at that time from the mind of Jesus. Indeed, in many ways, his "man-among-men" life must have brought him up against them, but, as they do not emerge in the account of the Temptation and yet spring into prime importance as his work develops after it, we may regard them as parts of the natural progress of his mind and parts of the development of his plan. The principle of forgiving in place of avenging is such a one. It was a new thing; it was beyond the law and the idea of the time. Jesus tried it out and it became one

of the distinctive marks of the society he founded. Another principle, which we find Jesus trying out as he proceeded on his way, was the principle of love as applied to foreigners and to enemies. It does not appear to have come into his first plans, but, as his work brought him in contact both with foreigners and with enemies he had to choose a path. He chose the way of love. The story in Matthew 16. 21-28 seems to show him debating the principle in his own mind before he takes the step which commits him to the new departure. This also was beyond the law and the idea of the time, and this also became a distinctive mark of a Christian.

### 5. Our Choice.

We must now consider the " Aim of the Lesson " and relate it to our own way of life. Before us lies our life ; the life of the home and the street, of the workshop and the office, of the playing-field and the playhouse ; the life of politics and of the arts. In all these we may choose " the way of the world " and be content if our level of aspiration or of achievement is no lower than that of the crowd. To take that course is to reject the " call." Our membership of an Adult School forbids that. How, then, do we stand ?

It will take most of our remaining lessons for this year to answer that question. Yet we may now make some resolves. Which of these will you take as your own principles of living ?—

To be true to the Good in whatever form I see it in the world.

To hold Love to be stronger than Hate.

To hold giving and sharing to be better than getting.

To hold " it works " to be better than " it pays."

To believe in the Kingdom of Heaven as something worth living for.

And what more ?

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### Daily Readings for the week :

Feb. 29 M—1 Kings 5. 1-12.

Mar. 1 T—1 Kings 6. 1 ; 7 ; 14-35.

" 2 W—1 Kings 7. 13-22.

" 3 Th—1 Kings 7. 23-26 ; 38-47.

" 4 F—1 Kings 7. 48 to 8. 9.

" 5 S—1 Kings 8. 10-30.

" 6 S—1 Kings 8. 54-66 ; or Ecclesiasticus 38. 24-34.

## Section IV.

# Our Common Humanity.

NOTES BY MARY TAYLOR, M.Sc.

## Introductory Note.

The aim of this series of lessons is to affirm a belief in our common humanity as binding the races of the world into one great family. The affirmation is made in the last lesson of the series. The first three pave the way for it by showing how, through the ages, the spiritual nature of man has found expression in the search for beauty, for truth, and for God.



THE VICTORY OF SAMOTHRACE.

March 6th.

## I.—THE HERITAGE OF ART.

Bible Readings : 1 Kings 6. 14-35 ; 1 Kings 7. 13-14 ; Ecclesiasticus 38. 27-34.

### Book References :

*Guide to the National Gallery.* (1s. 6d.) Very useful for its illustrations and short notes on the schools of painting.

*Art through the Ages.* Helen Gardner. (Bell. 15s.)

*Apollo.* S. Reinach. Translated by F. Simmonds. (Heinemann. 10s. 6d.)

### Suggested Prayer :

" We thank Thee to-day

Our Master

For this unbelievable loveliness

Of Thy outward world,

For sun and mist on the mountains,

Heather and silver-birch,

The burnished lake, softly flecked by the breezes,

The streams that shout on their high hill-sides,

The clouds above and the flowers beneath.

All things goodly and fair Thou hast made,

And their loveliness mirrors Thy world eternal,

Thy Beauty, Thy Truth, Thy Love.

Make us joyful to-day, in answer to all Thy goodness,

Mould our lives by this beauty,

That all the way on we may live to bring unto others

Truth, Beauty and Joy."

—J. S. HOYLAND, in *The Divine Companionship*.

Suggested Hymns : 115, 243, 409, 341.

Aim of the Lesson : To see how the arts help to bind the races of mankind into one family.

### Notes on the Lesson.

In to-day's lesson we are going to consider some part of the world's heritage in art and see that it is a legacy from many nations. The subject covers a wide field, and it is necessary to deal with only certain aspects of it. In the notes, attention has been concentrated on sculpture and painting, and, even with this restriction, it is only possible to mention the contribution

of those countries whose work has had the greatest influence on others.

In dealing with the material, keep in mind the aim of the lesson and bring out the ways in which art binds the races together. Three are suggested here :

- (1) The love of beauty and the desire to create beautiful things are universal and have been felt by men in all ages and climes.
- (2) The artists of any one nation owe a great debt to the teaching and inspiration of those of other countries.
- (3) The appeal of a beautiful picture or a fine piece of sculpture is world-wide and quite independent of the nationality of the artist who created it.

A School visit to a local art gallery for the purpose of studying just a few representative pictures of each school of painting would be the best preparation for the lesson, where this is possible. In any case, try to get a few photographs of pieces of sculpture and reproductions of good paintings to illustrate the various sections of the notes.

A short reference to the exhibitions of Flemish, Dutch, Italian and Persian Art which have been held in London during the last few years would be a good introduction to the lesson, for they afford such a splendid illustration of the aim.

The Bible readings from 1 Kings show how the Israelites used their art to make the temple beautiful, and how Solomon employed skilled craftsmen of another nation to help in the work. (Cf. 1 Kings 5. 1-12.)

### 1. Egyptian Art.

The first great civilisation whose art we shall consider is that of the Egyptians. It dates back to more than 4,000 years before Christ, and lasted for over 3,000 years. Egyptian art found its expression mainly through a desire to commemorate and serve the dead, and it is largely to objects found in the tombs and to carvings and paintings on the walls of them that we owe our knowledge of it. If you can visit the Egyptian room of a museum or can see pictures or reproductions of the work you will get some idea of its fine craftsmanship. The best of the statues are wonderfully realistic and full of life.

Besides sculpture in the round, the Egyptians developed the art of carving in relief. The walls of the tombs were decorated with scenes representing victories of the Pharaohs, acts of religious ceremonial, incidents in the life of the dead man or the journey of the soul to the world beyond the grave. In the Middle and Later Empires, paintings took the place of some of the carvings. The carvings and paintings show a feeling for design in the

arrangement of the figures, a sense of vigour and action, and a joy in the representation of plant and animal life.

In spite of fine craftsmanship, Egyptian art is often formal and lacking in freedom, because it was subject to certain conventions which were rarely broken. Statues were always carved with a full front view. There was no bending of the body nor turning it to right or left. In the carvings in relief of the human figure, the head and legs were generally shown in profile, while a front view was given of the trunk and eye.

## 2. Greek Sculpture.

Let us next consider part of the wonderful legacy which has come to us from the Greeks. We can only deal with one or two examples of Greek sculpture.

The Greeks were a sea-faring people, and they came into contact with the older civilisations of Egypt and Babylonia. From these, and from the old Ægean race whom they had conquered, they gained their knowledge of art. The very earliest Greek statues, in the rigidity of their pose, suggest Egyptian influence, but the Greeks soon developed a freer outlook. More than anything else, the Greek artist loved to represent the beauty of the human form, a beauty which he idealised. The statues delight us with the perfection of their modelling and proportions and with the freedom of their movement. The well-known statue of the Discobolus (Disc-thrower) illustrates this. The athlete is depicted in the moment of rest which comes between the backward and forward swing of the quoit. His body is bent forward with the weight thrown on the right foot, while the right arm is stretched fully behind him. As is characteristic of Greek sculpture, the whole body is made to express the thought the artist wishes to convey.

The Greek sculpture of the fifth century B.C. is marked by a great calm and serenity of expression; but some later examples show a tremendous sense of movement. Nowhere is this better illustrated than in the statue of the Victory of Samothrace, now in the Louvre at Paris (see illustration on p. 44).

The Romans conquered the Greek Empire, but in Art, "conquered Greece led her conqueror captive," and Roman art is a continuation of the Greek tradition, but modified according to the national character. The Romans were more practical and less idealistic than the Greeks, and their statues, instead of representing a perfect type, are generally definite portraits.

## 3. The Gift of Italy.

A visit to any great national gallery brings home to us at once the great part played by Italy in the development of the art of painting.

The early Italian artists owed some of their inspiration to the wonderful mosaic work which decorated the churches in the Eastern Byzantine Empire, with its centre at Constantinople. From the nature of the materials used, these mosaics abounded in rich glowing colours but were flat and lifeless in design. These same characteristics are found in the paintings of the Italian Primitives.

About the fourteenth century the Renaissance began in Italy, bringing with it a fresh intellectual outlook, new freedom of thought, a delight in life, and, at the same time, a new admiration for the work of ancient Greece and Rome. The Renaissance spirit found one of its expressions in the change that came about in the art of painting. The Italian artists brought new life and vigour into their work. The increasing love for and observation of nature is seen in the way the formal gold background gave place to one in which landscape played a part; a landscape at first rather stiff and unnatural, but becoming more and more realistic. As Italian art progressed, the flatness of the early work disappeared, and the pictures were made to give an impression of solidity and space. Although religious subjects played a very large part in this art, its scope was widened to include illustrations of pagan myths and historical events and portraiture.

There are so many great Italian painters that it is only possible to mention a few of the best known. The work of Michaelangelo and Leonardo da Vinci has been dealt with in the Lesson Handbooks for 1929 and 1930. Among other great Italians are Fra Angelico, who has shown in the faces of his Madonnas and saints the beauty of holiness as perhaps no other painter has succeeded in doing; Raphael, whose most notable work is a series of frescoes at the Vatican; and Titian, who excelled as a portrait-painter and in the wonderful colouring of his work.

#### 4. The Dutch School.

Anyone visiting a picture gallery cannot help but be struck by the very distinctive character of Dutch painting. The cause of this is in part, at any rate, due to the fact that Holland is a Protestant country. While the artists of Catholic Italy were decorating the churches, the Dutch painters directed themselves to the adornment of the civic buildings and of the homes of the wealthy merchants. Their desire to express beauty did not find a natural outlet in the painting of religious scenes or of pagan myths, and so in their pictures they have shown us their own homes, their countryside, and incidents in every-day life. The pictures show us the painter's delight in colour and his skill in the use of it,



while a good many of them, noticeably the Dutch interiors, give us a wonderful sense of light and air.

But our debt to Holland does not lie alone in the service of the Little Masters who linked art to the life of the people, for that country has produced the two great painters, Rembrandt and Franz Hals. Rembrandt is best known to most of us by his portraits, which are characterised by a wonderful use of light and shade. The high light is concentrated on one part of the picture while the rest merges into shadow. The portraits show great understanding and sympathy on the part of the painter.

Franz Hals was also a portrait painter, who showed great skill in catching and immortalising a fleeting expression. His well-known picture, "The Laughing Cavalier," is an example of this.

#### 5. French Art.

The early French painters were very much influenced by those of Flanders and Italy, but in the seventeenth and eighteenth centuries a more definitely national school arose. These were painters of very different types, reflecting in their work the different aspects of the life of their day, the charm and elegance of the court, the simpler life of the middle-class people, and, at a later period, the fiery energy and new forces released at the Revolution.

About 1830 a group of men, gathered together in the little village of Barbizon, played their part in the revolution that was taking place in French painting. Of this group, the most important were Theodore Rousseau, Corot and Millet. They all felt a great love for nature, and painted their pictures in the open, away from a studio. Rousseau painted the sturdier aspects of nature. Corot delighted in the more delicate views, and loved to paint a landscape shrouded in the grey mist of early morning or late evening, while Millet gave us pictures of peasant life in "The Sower," "The Gleaners," and "The Angelus."

Later in the century, another group of men, of whom the chief were Edouard Manet and Claude Monet, revolted against the formal traditions of the French Academy and set themselves to paint pictures from the real world. Like Rousseau, Corot and Millet, they worked in the open, and they tried to produce on their canvases light and colour as they saw it in nature. Unlike the Dutch landscape painters, they did not attempt to paint in all the details they knew to be present, but only what they saw. They gained for themselves the title of Impressionists. Their work has influenced painters in many other countries, and to-day the centre of the artistic world is to be found, not in Italy, but in France.

## 6. The Art of the East.

So far we have considered almost entirely the development of art in Western Europe. We have seen that different nations have each had their special contribution to make, but that each has been influenced by the others. The art of the East has developed quite independently of that of the West, and it is only recently that it has had any influence on Western work.

Painting in water-colours on silk was practised in China from the early days of the Christian era. The paintings depended for their expression on the artist's use of line, for there was no shading and very little variety of colour. The art found its chief expression in landscape and animal painting. The former was of a type very different from Western work. The Chinese artist did not attempt to paint the landscape as he saw it, but he studied it, soaked himself in it until he felt he had discovered its essential qualities, and then transferred his conceptions to paper, producing something often very beautiful and very imaginative.

Chinese art had a great influence on that of Japan, which developed on very similar lines, but side by side with the painting there has arisen the art of the colour print. While the painting is confined very largely to representations of landscape and animal life, the colour prints deal with subjects in the everyday life of the people in the streets, houses, theatres and countryside. These prints have brought a form of art within the reach of the masses of the people.

It is only within the last seventy years that the work of the Eastern artists has been known to any extent in the West, but its influence can be seen in some of the paintings of the American artist, Whistler.

### *Questions for Discussion :*

- (1) How do you consider that music, literature and painting compare in binding the nations of the world into one family ?
- (2) What illustrations can you give of the way in which the art of a nation reflects its life ?

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### **Daily Readings for the week :**

Mar.	7	M—	Proverbs 3. 13-26.
"	8	T—	Proverbs 4. 1-18 ; or Ecclesiasticus 24. 1-20.
"	9	W—	Proverbs 6. 6-11 ; 16-23.
"	10	Th—	Proverbs 8. 1-21.
"	11	F—	Proverbs 8. 22-36.
"	12	S—	Proverbs 10. 1-12 ; 11. 12-14.
"	13	S—	Mal. 2. 10 ; 1 Cor. 8. 5-6 ; Eph. 3. 14-19.

March 13th.

## II.—THE HERITAGE OF SCIENCE.

Bible Readings : Proverbs 3. 13-22 ; Ecclesiasticus 24. 1-20.

Book References :

*The Master Thinkers.* R. J. H. Gibson. (Nelson. 2s. 6d.)

*Makers of Science : Mathematics, Physics, Astronomy.* Ivor B. Hart. (Oxford University Press. 6s.)

*History of Science.* Dampier Whetham. (From a Library.)

Illustrative Quotation :

"In the waves of the sea, and in all the earth, and in every people and nation I (wisdom) got a possession."

—ECCLESIASTICUS 24. 6.

Suggested Prayer :

"O Thou, who hast visited us with the Dayspring from on high, who has made light to shine in the darkness, we praise Thy holy name and proclaim Thy wonderful goodness. We bless Thee for the dawning of the light in far-off ages as soon as human eyes could bear its rays. We remember those who bore aloft the torch of truth when all was false and full of shame ; those far-sighted souls who from the mountain-tops of vision heralded the coming day ; those who laboured in the darkened valleys to lift men's eyes to the hills. We thank Thee that in the fulness of the times Thou didst gather Thy light into life, so that even simple folk could see ; for Jesus the Star of the morning and the Light of the world." —DR. W. E. ORCHARD.

Suggested Hymns : 325, 411, 449, 98.

Aim of the Lesson : To see how science helps to bind the races of mankind into one family.

### Notes on the Lesson.

1. Introduction.

Last week we saw how our heritage in art has come to us from many nations. To-day we are going to see how international has been the search for scientific truth. Put the emphasis of the lesson, not so much on the knowledge gained, as on the way in which different nations have contributed to it.

Again it is only possible to deal with a very small part of the subject. There is practically no mention of any contribution from the Eastern races, for modern science is of Western growth,

and is, in fact, one of the great gifts that the West has to offer to the East.

The Bible Readings will be best taken at the beginning of the lesson. The one from Ecclesiasticus is helpful in showing how wisdom found a habitation in many countries.

A good way of introducing the subject would be to take a very modern illustration of the international nature of science. In May, 1931, the University of Oxford conferred the honorary degree of Doctor of Science on Professor Albert Einstein. A German by birth, by religion a Jew, he was educated in Switzerland and is now Professor of Physics at the University of Berlin. He is known all over the world as the author of the famous theory of relativity, which has revolutionised many of our scientific ideas. Brilliant genius as he is, he could not have made his great contribution to science if it had not been for the researches of a group of scientists, American, British, Dutch and others, all at work to solve the same problems and each making use of the results obtained by the others.

An opportunity of testing the truth of one aspect of Einstein's theory occurred at the total eclipse of the sun in 1919, and it was a British Eclipse Expedition whose careful observations showed that in this respect the theory was in accord with the facts.

Just as the scientists of the present age are bound together by their common interests, so each age is linked with those that have gone before. Einstein stands on the shoulders of Newton, Newton on those of his predecessors, and so on back to the dawn of science.

## 2. The Legacy of Greece.

If we are to consider the debt the world owes in science to different races, we must look back over two thousand years to the great days of Greece, when a people, filled with a love of truth for its own sake, built up a body of scientific knowledge to which very little was added for about one thousand years, and which had a profound influence on the birth of modern science at the Renaissance. In the notes on "The Beginnings of Science," for June 28th in the 1931 Handbook, a brief account has been given of Greek contributions in mathematics, astronomy and biology. One other aspect of their work may be considered here. It is worthy of note as being one of the outstanding contributions the Greeks made in applied science.

It was with the Greeks that the scientific study of medicine began. Something of the art of healing was known to the races who flourished before the days of the Greek Empire, but with them it was a priestly cult akin to magic. With the finest of the Greeks, medicine became a true science. Of course, Greek

medicine was not without its superstitious side. Theories of demoniac possession loomed large in one aspect of it, and there was the temple healing, when the patient was supposed to be visited by the god in his dream and cured of his ailment. Side by side with this, however, there was another branch developing on scientific lines. The Greeks learned to attribute disease to natural causes. Of the "sacred disease" (epilepsy) one writer says :

"As regards the disease called sacred, to me it appears to be no more divine than other diseases, but to have a natural cause from which it originates even as do other diseases. Men regard its nature as divine from ignorance and wonder, since it is a peculiar condition and not readily understood. Yet if it be reckoned divine merely because it is wonderful then instead of one there would be many sacred diseases."

The cure of disease was to be sought by natural means. It was the physician's duty to observe his patient carefully, and then to apply such remedies as would assist nature, in whose healing powers the Greeks believed. A suitable diet was regarded as of great importance.

Our debt to the Greeks in the sphere of science lies not only in the knowledge that has come down to us from them, but perhaps as much in the conception that was born with them of a universe which is rational and understandable. Dr. Singer says :

"It was not thus the practice of science which the Greeks invented but the scientific idea, the conception that the world was knowable inasmuch and in so far as it could be investigated."

### 3. The Arabic Contribution.

After the first century of our era, Greek science began to decline, and for a period of about one thousand years scientific knowledge in Europe was at a low ebb. During this period it was an Asiatic nation, the Arabs, who preserved the old and added new knowledge.

After their conquest of Persia, the Arabs came into contact with Greek science and Hindu mathematics. It was through them that this knowledge first reached Western Europe, enriched by their own contribution. One thing we owe to the Arabs, which has affected all of us, is the introduction to the West of the Hindu system of numerals. This simplified calculations very considerably and was of great help in the mathematical work that some of the new discoveries in science involved.

To the Arabs we owe, too, the beginnings of the science of chemistry. This science had its origin in the older study of

alchemy, which was concerned chiefly with the attempt to transform the baser metals into gold. The Arabs gained a knowledge of this subject from the Persians and from the writings of the Greeks of Alexandria, and studied it for seven hundred years. The finest of the Arab alchemists turned from the magical and superstitious aspects of the subject and the science of chemistry was born. The best-known Arab alchemist and chemist was Geber (born about A.D. 830). In his writings he gives accounts of the refinement of metals, the preparation of steel, and the dyeing of cloth and leather. He discovered the chemical processes of distillation and sublimation (a process by which a solid substance is turned by heat into a vapour and then condensed into a solid again), and is reputed to have found a method of manufacturing sulphuric and nitric acids.

In medicine, the Arabs applied their knowledge of chemistry and botany to the art of healing. One of their most famous physicians was Avicenna (A.D. 980-1037). He wrote a Canon of Medicine in five books, which treats of physiology, hygiene, disease, and the preparation of remedies. This book had a great influence on European medicine, for it became a standard text-book at the Universities, and was used in some of them as late as the seventeenth century.

In connection with the Arabic contribution, it may be interesting to think of some of the scientific words in our language beginning with "al." These are a legacy from the Arabs.

#### 4. The Birth of Modern Science.

By the end of the eleventh century the decline of Arabic culture set in, after the break-up of the Arabian Empire, and Western Europe became the centre for scientific work. It was there that modern science was born and developed, and in the development many nations played a part. At different times different nations were pre-eminent. Before the Renaissance, there was a group in Italy, of whom Leonardo da Vinci was the most outstanding figure, who, in the emphasis they placed on the need for observation and experiment, were ahead of their time. In the seventeenth century, called by Prof. A. N. Whitehead the century of genius, the Englishman, Sir Isaac Newton, stood out above all others, while in the late eighteenth and early nineteenth centuries Paris was the scientific centre of the world. But at all these times research was going on in other countries. Instead of attempting to assess the general contribution of different countries, let us consider a few aspects of scientific work, and see how different nations, through their great scientists, have contributed to their development.

#### 5. Newton and the giants on whose shoulders he stood.

A striking instance is afforded in the work which culminated in the discovery by Sir Isaac Newton of his universal law of gravitation.

In the year 1543 Copernicus, a native of Polish Prussia, published his famous book on the revolution of the heavenly bodies, in which he propounded his theory that the earth was not, as popular opinion supposed, the centre of the universe, but a planet moving round the sun. In the latter half of the sixteenth century Tycho Brahe, a Dane, devoted himself to observations of the heavens in order that he might construct more accurate astronomical tables than existed at that time. Tycho Brahe's observations were made the subject of years of patient study by the German, Kepler, which led to the discovery of the three laws of planetary motion known by his name. The Italian, Galileo, forged his link in the chain by his championship of the Copernican theory, and by his discovery of the laws governing the movement of bodies. Finally, Newton, basing his work on Kepler's Laws and on Galileo's investigations, and using a new mathematical method, invented by the Frenchman, René Descartes, discovered the law of universal gravitation and showed that the movements of the heavenly bodies were subject to just those laws which Galileo had discovered applied to terrestrial objects.

Thus, when Newton made what was the most outstanding discovery of the seventeenth century—a discovery which remained unchallenged until the late nineteenth century and which it has needed all the resources of modern experimental science to prove inapplicable to all cases—he was making use of previous work done by a Pole, a Dane, a German, an Italian, and a Frenchman.

#### 6. The Story of the Earth.

As another illustration, consider some of the men to whom we owe our knowledge of the story of the earth, a story of constant but often very slow change going on for vast periods of time.

In the fifteenth century the great Italian, Leonardo da Vinci, found on the high hills fossils which must have been produced in sea-water, and he reasoned from this that the earth's crust must have been subject to changes, which were not catastrophic in nature but such as were constantly going on. "In time the Po will lay dry land in the Adriatic in the same way as it has already deposited a great part of Lombardy."

Two centuries later, a Dane, Nicolas Steno, was among the first to realise that the strata of the earth's crust contain records from which the story of the earth can be read.

In the eighteenth century a group of French geologists were at work on the problem of the earth's formation. Prominent among them was Nicholas Desmarest, who carried on his investigations in the Auvergne district and realised how the valleys there had been carved out by the rivers that flowed through them.

About the same time, a Swiss geologist, Horace de Saussure, studied the action of glaciers in the Alps, and realised the part they played in wearing down the valleys between the hills, and depositing débris in moraines on the plains below.

Meanwhile, in the late eighteenth and early nineteenth centuries, a group of British geologists made their contribution. William Smith showed the importance of the study of the fossil contents of the strata of rocks in determining their age. James Hutton and Sir Charles Lyell, working at different times and places, both came to the conclusion, from their own observations and their study of the work of other geologists, that the changes that had taken place in the earth's crust in the past had been due to just such forces—moving water, earthquakes, volcanoes—as are found in operation to-day. Lyell's book, *Principles of Geology*, played a very important part in gaining acceptance for the theory of the gradual evolution of the earth.

#### 7. Other Illustrations.

If we turn to the field of electricity, where discoveries have been made which have affected our lives so much, among the names of those who have made important contributions are the Italian Volta, the Frenchman Ampère, the Dane Oersted, the Englishman Faraday, and the Americans Franklin and Edison.

Wireless telegraphy and telephony were made a commercial proposition by the Italian Marconi, but he used the results of the investigations on electro-magnetic waves made by many scientists, among whom may be mentioned the Englishman Clerk Maxwell and the German Hertz.

The study of medicine supplies many illustrations. It was his knowledge of the work of the French scientist, Pasteur, on fermentation, that led the Englishman Lister to make his discoveries in antiseptic surgery. Doctors in many countries have engaged in research work attempting to discover and isolate the bacilli that cause many diseases, and in this field Japanese doctors have made important contributions.

In those modern developments in physics which have produced such a revolution in thought and changed so profoundly our idea of the universe, we see scientists all the world over working on the same problems—the structure of the atom, the radiation of energy, and the wonders of the Universe around us.



Through scientific societies and publications, the results of research work are communicated all over the world. A discovery made in one country is followed up in many others, and, as Mr. J. H. Oldham says :

"Scientific workers who are animated by a disinterested love of truth and a desire to further human progress know themselves to be members of a universal community that entirely transcends race."

*For Discussion :*

Consider the following quotation from Prof. A. N. Whitehead's book, *Science and the Modern World* : "More and more it is becoming evident that what the West can most readily give the East is its science and its scientific outlook. This is transferable from country to country and from race to race, wherever there is a rational society."

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Daily Readings for the week :

Mar. 14	M—Acts 17. 16-31 ; John 4. 19-24.
" 15	T—Romans 1. 14-25.
" 16	W—Romans 1. 28 to 2. 16.
" 17	Th—Romans 2. 17-29.
" 18	F—Romans 3. 1-18.
" 19	S—Romans 3. 19-31.
" 20	S—Romans 5. 1-11.

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NOTE : The N.A.S.U. Young People's Committee desire that all Adult Schools should co-operate with them in arrangements for Young People's Week, from March 20th to 27th, by getting younger members to take special responsibility in connection with their meetings during that period. See "Supplementary Lessons" on pp. 299-303.

YOUNG PEOPLE'S WEEK: See page 57.

March 20th.

### III.—THE HERITAGE OF RELIGION.

Bible Readings: Acts 17. 16-31; John 4. 19-24.

#### Book References:

*Comparative Religion.* J. Estlin Carpenter. (Home University Library. 2s. 6d.)

*Jesus Christ and the World's Religions.* Paton. (Edinburgh House Press. 1s.)

*Roads to the City of God.* Basil Mathews. (Edinburgh House Press. 1s.) A popular account of the Jerusalem Council of Easter, 1928.

#### A Prayer:

"O God our Father, we thank Thee for all the avenues of approach to Thee; for all the ways in which men have sought that perfection which is Thy nature and our destiny. Though in differing phrase we pray, we feel our kinship with all men and women everywhere who have sought and are seeking Thee in sincerity and in truth. We humbly confess that the search for Thee has been accompanied by much ignorance and superstition and cruelty. We have stooped to the lowest in the name of the Highest. Yet, because mixed with evil there has been a genuine desire for righteousness and love, Thou hast not rewarded us according to our sins but hast revealed Thyself to us. We thank Thee for all the supreme revealers who have brought the water of life to thirsty souls; especially do we thank Thee for Jesus Christ whom we accept as the Way, the Truth and the Life. Forgive us that we have followed him so faithlessly; that his pure radiance, shining through our lives, has been so dimmed that men have failed to see his beauty and to accept him as Thy supreme word for them. We are for ever crucifying him afresh. The wide world to-day is his cross. How few of us but help sometimes to drive the nails deeper into his flesh! Forgive us; heal us; lead us into the way of peace—not an idle, ignoble peace, but a peace full of strenuous effort towards a nobler manner of life for all Thy children."

#### Illustrative Quotation:

"The humble, meek, merciful, just, pious and devoted souls are everywhere of one religion; and when death has taken off the mask, they will know one another though the divers liveries they wear here makes them strangers."—WILLIAM PENN, *Some Fruits of Solitude*.

Suggested Hymns: 131, 242, 257, 355, 368.

Aim of the Lesson: To see how the search for God helps to bind the races of mankind into one family.

## Notes on the Lesson.

### 1. Religion a Universal Experience.

To-day we are going to think of the search for God that has gone on through the ages all the world over. Mankind is everywhere religious. There is no race, from the most primitive to the most civilised, where there is not found a belief in a power outside man, a belief which finds its expression in a desire to worship and in a way of life.

To the savage the world in which he lives is peopled with spirits. He is conscious of his own two-fold nature. He feels that his body is the home of some spirit which is responsible for his actions. The spirit leaves the body sometimes in sleep, and visits the places seen in dreams. At death it leaves it not to return, but to have its abode elsewhere. When he sees the leaves moving on the trees, the water flowing in the streams, the stone rolling down the hill, and feels the wind blowing, he thinks that they, too, have spirits like his own. Some of them are friendly, others are hostile and must be propitiated. Crude as this animism, as it is called, seems to us, Professor Bronislaw Malinowski (in his article in the Broadcast Series on Science and Religion) reminds us that it is a belief in the human soul and its survival after death and in the spiritual side of the world. The history of religion shows how, from this conception, nobler ideas have developed. Instead of thinking of every tree, stone or stream as having its own spirit, men came to believe in certain nature gods—a god of rivers, for example. These in their turn gave place to a few greater gods; in many cases there was a trinity; for example, a god of the heavens, a god of the earth, and a god of the sea. Finally we get the conception of one God who is creator of the universe.

The world to-day offers us a picture of many religions at various stages of the development sketched out above. Amongst the more backward peoples of Africa, India, South America, and among the aborigines of Australia, animism is practised. The old religion of China, on to which their great teacher, Confucius, grafted his system of ethics, offers us the spectacle of spirit worship and ancestor worship carried on in conjunction with a belief in one Supreme God, Shang-Ti, whose dwelling-place is the heavens. Hinduism covers a wide range of belief and practice, from an idolatry accompanied by degrading ceremonies to a fine philosophic and mystic conception of Brahma, "Lord of all, the Maker, the Creator, Father of all that are and are to be." It has its trinity of gods: Brahma, almost too remote from man to be worshipped, Vishnu the preserver, and Siva, symbolic of the forces of destruction and reproduction. Judaism, Mohammedanism

and Christianity are the three great monotheistic religions. "There is no God but Allah," is the heart of the Moslem faith, but it is in a far-away God who is the great Creator that the Mohammedan believes. He has not the Christian conception of the Father in whom we live and move and have our being.

## 2. Common Elements.

Let us consider these different religions, and see what they have in common. First and foremost there is the belief, already referred to, in the spiritual nature of man and of the world around him. We see expressed in them all man's sense of his own insufficiency, and his belief in a higher power.

### (a) *The Belief in Immortality.*

Common to many of the great religions has been a belief in man's undying soul. The animist shows it in his ceremonies for the dead, which have as their object the safe conduct of the soul to the spirit-land and of the provision for it of whatever it may need there. In his poem, "Hiawatha," Longfellow tells of the death of Minnehaha:

"And at night a fire was lighted,  
On her grave four times was kindled,  
For her soul upon its journey  
To the islands of the blessed."

and Hiawatha watches the fire

"That it might not be extinguished,  
Might not leave her soul in darkness."

The contents of an Egyptian tomb show the care that was taken to prepare for the life after death, for they include the things the dead man had needed during his life on earth, and with them, in some of the tombs, were little figurines of slaves who were to be the king's servants in the life to come.

One of the chief gods of the Egyptians was Osiris, to whom they attributed the gift of their arts and laws. According to their tradition, he had been their divine king, but the jealousy of his wicked brother Set had brought about his death. Later, restored to life, he ascended to the skies and became "Chief of the Powers." The Egyptians buried their dead in the assurance that "as surely as Osiris lives, so shall he live also."

The ancestor-worship of the Chinese, and the Hindu and Buddhist doctrine of the transmigration of souls, bear witness to this same belief in survival after death. Mahomet taught of a paradise for the faithful. In the lesson for April 5th in the 1931 Handbook, we saw how a belief in life after death, at first absent from Jewish religion, gradually found a place in it.

There came the sure conviction that "the souls of the righteous are in the hand of God," while Christianity proclaims triumphantly that death is swallowed up in victory.

(b) *An Approach to God.*

In all ages men have felt the need of some means of approach to God. In the more primitive religions, this desire found expression in sacrifice, a gift to the gods made for the purpose of securing their favour or averting their anger or as a thank-offering for past help. In some cases it was accompanied by the repetition of certain phrases, a form of prayer. The extent to which it was looked on as a means of influencing the gods is shown by the statement in the great Indian epic poem, the *Mahabharata*: "Men worship Siva the destroyer because they fear him; Vishnu the preserver because they hope from him; but who worships Brahma the creator? His work is done."

There was another aspect of sacrifice—the idea of a meal eaten in common with the god. An animal was sacrificed, part of it was given to the god, and the rest eaten by the worshippers. In this way men hoped to get into communion with their god.

As men came to know God better and to realise that he was a just and a loving God, they saw that material sacrifices were not what he wanted, but that he was a God to be worshipped in spirit.

The desire for communion with God has remained as a vital element of all really living religion. The Mohammedan Dervish and the Sufi seek this communion in religious ecstasy. The eastern mystic and the Christian seek it by prayer, by praise and meditation. Everywhere there is a longing for a God who cares for men, and to whom men can draw near. The founder of Buddhism made no mention of God, but his followers have felt the need of something beyond his philosophy. They have exalted Buddha himself, and have conceived him to be a manifestation of the creator of all life who from time to time has suffered incarnation that he might redeem the world.

(c) *Religion and Conduct.*

With almost all religious belief there is associated some standard of conduct. In the primitive tribes it often consists only of a tribal code or law which must be kept. Certain things may, others may not be done, not because the individual himself recognises one to be right and the other wrong, but because the customs of the tribe decree it. But even among some of the less advanced races there is a conviction that certain actions are not acceptable to the gods and will be punished by them. Among one of the Gold Coast tribes it is believed, for instance, that Mother Earth punishes with death those who have sworn falsely,

and that God will not permit one brother to deceive another, or allow a man to burn down another's house or suffer the king to judge unrighteously.

The conception that wrong-doing is an offence against God is to be seen in the custom of the sacrifice for sin which formed a part of the worship of many races. The worshipper, conscious of his sin, felt that the just anger of God must be appeased, and to this end offered a sacrifice. There was, too, the conception of sin as something which came between man and God, and from which it was necessary to be cleansed. A variety of observances arose to accomplish this. In the Jewish ritual (Leviticus 16.) there was a solemn ceremony when the sins of the people were laid on the scapegoat which was driven out into the wilderness. In modern times, the Nigerians followed the custom of each year laying the sins of the people on an unhappy slave-girl, who was taken down to the river, bound and left to drown.

The great religious teachers have placed ideals of conduct before their followers. Confucius built up a system of moral teaching dealing with the relations of man to man, and incorporating the golden rule, expressed in the negative form, "Do not to others what you do not want done to yourself." Buddha put before his followers the eightfold way of a virtuous and thoughtful life, and some of his teaching is of high moral value. Here are one or two illustrations :

"The real treasure is that laid up by man or woman  
Through charity and pity, temperance and self-content.  
The treasure thus held is secure and passes not away."

"Never in this world does hatred cease by hatred—  
Hatred ceases by love; this is always its nature."

In the Old Testament we have the Jewish law of the Ten Commandments and the gradual growth of the conception that a righteous God demands righteousness from his people. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Over and over again in his talks with his disciples, in his preaching to the multitudes and in his rebukes to the Pharisees, Christ stressed the idea that a man's religion must find expression in his life.

### 3. The Gift of the East.

When we studied our heritage in art, we saw that its development in the West owed very little to the influence of the East. We saw, too, that modern science is a product of Western civilisation. It is in the sphere of religion that we recognise supremely our debt to the East, for it is among the Eastern races that all

great religions have been born. Some of them—Hinduism, Confucianism, Taoism—have through their whole development been connected with the country of their origin. Others have spread far from the land of their birth. Buddhism was born in India, but its main adherents are now to be found in Burma, China and Japan. Islam had its origin in Arabia but has spread over large parts of Asia and Africa and into Eastern Europe. Palestine is the motherland of both Judaism and Christianity, but at present neither of these can claim any stronghold there. Judaism has remained an intensely nationalist religion, but its adherents are scattered over the globe. Christianity has become the generally accepted religion of the white races, both in Europe and in their homes in newer lands across the seas.

#### 4. Christianity and other Religions.

We have seen in the notes how religion is universal, how at practically all stages of development it has been associated with certain sacred acts—sacrifice, prayer, praise—and with some standard of conduct. How are we as Christians going to regard other religions? Are we going to class them all as false religions, following the example of St. Augustine, who considered that the virtues of the pagans were but splendid vices, or can we see in them a witness of how through the ages man has been seeking—and in part finding—God? What are we to say of Buddha giving up his life to seek a solution of the tremendous problems of sorrow and suffering, and finding under the Bo-tree a gleam of light to help the world? "In his own way he saw that he who would find his life must lose it; that peace was to be found in perfect command of the restless kingdom of desire." (BULCOCK, *The Translation of Faith*.)

Again, we think of Mahomet speaking fearlessly against the accepted traditions of his country and declaring to an idol-worshipping Arabia that there was no other God but Allah. His friends urged him to be silent. "If the sun stood on his right hand and the moon on his left ordering him to hold his peace he could not obey." (CARLYLE, *Heroes and Hero-Worship*.)

At the Jerusalem Conference, held in the spring of 1928, Dr. Reischauer, of Japan, speaking of the attitude of Christianity to non-Christian religions said:

"The attitude of opposition which said that Christ was right and all others wrong is unacceptable, although it is essential to condemn in other systems what is clearly wrong. The attitude of indifference to other religions as negligible and outworn, though it has elements of justification, does not fully accord with the facts. The attitude of over appreciation errs in falsely reading Christian content into other systems. . . . The right attitude is that

of sympathetic insight, accepting generously all truth wherever it is found. All the non-Christian systems are reaching out towards the great truths of the Gospel. They are children of God, like the Buddha whom one may think of as a child of God who did not know his heavenly Father."

In *The Christ of the Indian Road*, the author reminds us :

"Every nation has its peculiar contribution to make to the interpretation of Christianity. The Son of Man is too great to be expressed by any one portion of humanity."

He suggests that the enrichment which India will bring is a truer realisation of the meaning of the spiritual life and a deeper sense of the unity and harmony running through all things.

"Gather us in ; we worship only Thee ;  
In varied names we stretch a common hand ;  
In diverse forms a common soul we see ;  
In many ships we seek one spirit land.  
Gather us in."

*Subjects for Discussion :*

(1) Consider the words of Christ, "I came not to destroy but to fulfil," in reference to the message of Christianity to other religions.

(2) What examples can you give of : (a) stories common to more than one religion ; (b) customs and observances borrowed by one religion from another ?

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**Daily Readings for the week :**

- |         |   |
|---------|---|
| Mar. 21 | M—Eph. 2. 11-22.                                      |
| " 22    | T—Psalm 33. 13-15 ; Isaiah 42. 5 ; 45. 11-12 ; 18-22. |
| " 23    | W—Jer. 32. 17-19 ; 27. 4-5 ; Psalm 100.               |
| " 24    | Th—Job 34. 10-28.                                     |
| " 25    | F—Acts 14. 15-17 ; 17. 24-31.                         |
| " 26    | S—Matt. 12. 38-42 ; 46-50.                            |
| " 27    | S—Gal. 3. 26 to 4. 7 ; Col. 3. 5-11.                  |



March 27th.

## IV.—WORLD BROTHERHOOD.

Bible Readings : Ephesians 2. 11-22 ; Matthew 12. 46-50.

### Book References :

*Christianity and the Race Problem.* J. H. Oldham. (S.C.M. 3s. 6d.)

*The Clash of Colour.* Basil Mathews. (Edinburgh House Press. 2s.)

*Roads to the City of God.* Basil Mathews. Chapter V. (Edinburgh House Press. 1s.) A popular account of the Jerusalem Council of Easter, 1928.

*The Clash of World Forces.* A study in Nationalism, Bolshevism and Christianity. Basil Mathews. (Edinburgh House Press. 2s.)

### Keynote of Thought :

"Modern progress has made the world a neighbourhood. God has given us the task of making it a brotherhood."

### Suggested Prayer :

*A Book of Prayers for Use in an Indian College*, p. 57. (Challenge, Ltd. 1s. 6d.)

Suggested Hymns : 34, 36, 348, 349, 350.

Aim of the Lesson : To affirm the family bond among all nations of the earth.

### Notes on the Lesson.

#### 1. The World a Neighbourhood.

A good way of beginning the lesson to-day will be to spend a short time considering the first sentence in the keynote of thought. Discuss with your class how modern progress has made the world a neighbourhood. First of all there is the way that the whole world has been linked together by the tremendous improvement in communications during the last hundred years. Railways, steamships, aeroplanes, telegraphy and telephony, both wired and wireless, have broken down the barriers of distance. The growth of the great industrial nations of the West has increased the dependence of one race on another. In England we rely on other countries not only for a very great part of our

food supply but for the raw materials for our manufactures. On the other hand, Eastern races have depended to a large extent on Western capital, Western initiative and Western science for the development of their communications, their agriculture and their natural resources. A world-wide network of commercial organisation has developed. Labour conditions in one country affect the state of industry in another. New modes of thought, new philosophies of life, new views of the universe in which we live, originating in one country, influence the outlook of people all over the world.

## 2. The Human Family.

In this lesson we want to think of the men and women peopling this world that has become a neighbourhood and realise that they are members of one great family. It is a family in which there are many branches, which differ in colour, in natural endowments, in tradition, and in types of culture, and which are at very different stages of development. It is very easy to see the differences. When we visit a foreign country for the first time the customs which strike us most are those which differ from our own. It is, perhaps, not so easy to see that these differences are but differences within a great unity. Because of that, let us think for a little while of the extent to which mankind is the same all the world over. In his book, *Christianity and the Race Problem*, Mr. J. H. Oldham reminds us that the basal qualities of the human mind are the same among all peoples. In the lesson for January 10th we considered some of the instincts which form a part of our make-up. These dominant instincts and the emotions associated with them are found in men of all races, influencing their conduct and helping to form their lives. Because of this, men of very different races can understand one another and judge of one another's character. "The more intimate our contact with another people the more ready we are to endorse the Psalmist's verdict, 'He fashioneth their hearts alike.'"

In the first three lessons of this series we have seen how men of many nations have desired to seek truth, to create beauty, and to find God.

When we consider the different standards of achievement of different races, we must remember that it is not always due to difference in inherent ability, but that some races have had more opportunities of development than others. A series of intelligence tests were given to white and negro children attending the same schools in America. The white children showed a certain superiority, but seventy per cent. of the negro children were equal to the average of the white children of the same age.

### 3. Inter-racial Difficulties.

We are very conscious to-day of the many problems to be faced and solved if a real feeling of brotherhood is to exist between the different races.

During the last four hundred years there has been a tremendous expansion of the white races into all quarters of the earth. They have colonised North America, Australia and New Zealand, and have become the governing classes in India and Africa. Their scientific discoveries and inventions and the application of these to industry have made the Western races dominant in the world.

To-day we are witnessing a strong growth of race consciousness among the coloured peoples. Many of their leaders have been educated on Western lines, and have imbibed Western ideals of freedom and democracy, and they are demanding equality of treatment, irrespective of colour. Educated Indians, even those who do not desire entire freedom from British rule in India, feel keenly that in some of the British colonies—South Africa, for example—their countrymen are not granted equal political rights with other members of the British Empire. In South Africa and the United States of America, where there is a mixed white and coloured population, the question of political equality is a very burning one. The educated Negroes and Asiatics claim that they should have equal voting rights with the white population, while, particularly in districts where the coloured population predominates, the governing white class feels that to grant such rights would be to endanger the type of civilisation they have built up.

The social inequalities to which the coloured peoples are subject in many countries is another grievance, while the immigration laws which either prohibit or very much restrict the entry of Asiatics into North America, South Africa and Australia are a further cause of friction.

It is the fact that the different races have developed different types of civilisations which lies at the root of many inter-racial difficulties. Even broad-minded white men, who are willing to admit that a culture different from their own is not necessarily inferior, still feel that in the countries in which they have settled the type of civilisation they want to develop is the European, and they are very reluctant to do anything which seems to imperil this.

*Question :* How can we reconcile the demand for equality of treatment on the one hand with the claim for the right to maintain a particular type of civilisation on the other ?

#### 4. The Christian Attitude.

When we consider these inter-racial problems with which the world is faced to-day, we realise how difficult it is to arrive at a fair solution. A great deal depends on the attitude in which the questions are approached. The first essential for us is to try and look at them with the mind of Christ. Recognising, as he did, the universal fatherhood of God, we shall find all men linked by the ties of a common sonship. "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Justice and fair-dealing will be placed before self-interest. We shall recognise the value of every man, and be ready to seize opportunities of making friends with those of different nations. Our sense of superiority over those whose culture is different from our own will give place to a recognition that they may have a contribution to make to world civilisation as valuable as ours. Courtesy and kindness will mark our dealings with all men, whether of our own race or another.

#### 5. Co-operation in Conference and Action.

Another important point we must remember is that no satisfactory solution of inter-racial difficulties can be reached by the race which is at the time dominant trying to impose a decision on the weaker one. Problems will only be solved by co-operation in conference and in action. Such co-operation, to be effective, must be based on a knowledge of facts, a willingness to look them clearly in the face, and to consider them in a spirit of fairness without prejudice. In several of the Southern States of the U.S.A. there are committees working in connection with the Commission on Inter-racial Co-operation. The committees include many of the best white and Negro citizens, and they aim at improving living conditions and securing justice and racial goodwill.

#### 6. A Common Loyalty.

As we think of the question of world-brotherhood, it is a help to remember how a common interest and a common purpose can overcome barriers of race.

"A human fellowship in which the estranging differences of race are completely transcended is not merely an ideal to be worked for in the future but an actual present experience. It is found in the region of art which knows no bounds of race, and in the field of science."

"The same sense of comradeship is found in greater or less degree wherever men engage in a common task which calls forth their devotion and taxes their powers. Lesser difficulties are forgotten in the unifying force of a common purpose. In a battle with plague in India or with famine in China no one asks

whether a volunteer is Indian or Chinese or British or American ; the worth of a man is his capacity to help. When men are in earnest about the fight with disease or ignorance, every man who can strike an effective blow for the right cause is a welcome ally."

We can go back in thought to the early days of the Christian community and see what it meant to its members to be filled with the spirit of Christ ; how they came to realise that the message they had was for all men, and admitted to their fellowship the Gentiles whom their race had despised. As we take the reading from the Epistle to the Ephesians, we see how Paul felt that all men were one in Jesus.

At Easter, four years ago, about two hundred and forty men and women met at Jerusalem. They were of many different races, and represented the Christian Church in all parts of the world, and were met to consider the application of the Christian message to many problems of to-day.

"On all human reckoning the Council ought repeatedly to have fallen to pieces. There were enough deep divergencies in our interpretations of life and views as to vital elements in the Christian message, as to the values of other systems, as to our relation to expanding industrialism, as to fiercely divisive aspects of the inter-racial problem, as to the tangle of cross-currents involved in the relation of older and younger churches, as to the nature and processes of religious education and of evangelism and so on, repeatedly to shatter the Council to fragments."—*Roads to the City of God.*

But a wonderful unity prevailed throughout. A common loyalty, a common belief in the power of the living Christ, transcended all differences.

*Question :* What illustrations can you give of occasions where some great call to action has bound together men of different races ?

*Note.*—In its policy regarding Mandates the League of Nations has definitely recognised the responsibility of the stronger members of the great human family for the weaker and backward ones, to guard them from exploitation and to help them in their development.

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**Daily Readings for the week :**

Mar. 28	M—	Hebrews 11. 1-16.
" 29	T—	Hebrews 11. 17-31.
" 30	W—	Hebrews 11. 32 to 12. 2.
" 31	Th—	Hebrews 12. 1-15.
Apr. 1	F—	Hebrews 12. 18-28.
" 2	S—	Hebrews 13. 1-16.
" 3	S—	Hebrews 13. 16-25.

## Section V.

# Faith: a Power by which we Live.

NOTES BY SYLVIA PEARSON.

## Introduction.

THE aim of this section of lessons is to see faith as a creative power in life. We take illustrations from the lives of two great persons that we may learn something of how this power has worked, and gain inspiration thereby; but our faces are set toward the future. The lessons rest on a firm belief that there are possibilities of fullness, beauty and nobility of life as yet undreamed of. There is nothing "too good to be true." There is no ideal of truth or beauty or goodness that cannot become fact—if we will claim it by the insight and determination of our faith. Mankind is still on one of the lower rungs of the ladder of evolution, and

"The future lies within your dream."

There are a number of books that may be consulted for the different lessons. As a basis for the whole course, the New Testament is suggested. Read it in a translation or an arrangement with which you are not familiar, if possible, and read it straight through as any other book would be read. *The New Testament*, chronologically arranged by Professor Lindsay (Everyman. No. 93. 2s.), is warmly recommended. Remember that you are reading letters, scraps of biography, and the teaching of real men and women who found a power which created a new quality of life. Take time to ponder on these things.

April 3rd.

## I.—WHAT IS FAITH?

Bible Readings : Hebrews 11. 1 ; 24-40 ; 12. 1-2 (R.V.).

### Book References :

*Personal Religion and the Life of Devotion.* Dr. W. R. Inge.  
(Longmans. 2s. 6d.) Chapter III. Quoted in paragraph 4 of  
the following notes.

*The Meaning of Faith.* H. E. Fosdick. (Student Christian  
Movement. 6s.)

*Adventurous Religion.* H. E. Fosdick. (Student Christian  
Movement. 6s.)

### Illustrative Quotation :

"Oh world, thou choosest not the better part,  
It is not wisdom to be only wise,  
And on the inward vision close the eyes ;  
But it is wisdom to believe the heart.  
Columbus found a world and had no chart  
Save that which Faith deciphered in the skies ;  
To trust the soul's invincible surmise  
Was all his science and his only art.  
Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across the void of mystery and dread.  
Bid then the tender light of Faith to shine  
By which alone the mortal heart is led  
Into the thinking of the thought Divine."

—PROFESSOR SANTAYANA,

quoted by Fosdick in *The Meaning of Faith*.

Suggested Hymns : 67, 363, 29, 191.

Aim of the Lesson : To explore the meaning of faith and its relation  
to life.

### Notes on the Lesson.

#### 1. The Bible Reading.

Our Bible Reading gives us a list of people who "lived by faith." As in this lesson we want to discover the meaning of faith, let us first of all look at this roll of honour, and see what faith was in the lives of these people.

One of the most obvious things in the chapter is a sense of power. Faith is often considered as belonging to the seekers of a new world. This idea is true, and runs throughout this chapter. We see here people who are not content with the things of time

and sense offered to them, but are continually reaching out to something not yet realised. But the pilgrim attitude is not the only, and not the most dominant, thought in the chapter. The people we read of are seekers and pilgrims, but they are more. They are conquerors. They are not defeated even by defeat. Neither persecution nor death can break their faith. Faith is not a wistful longing for something that is in the future. It is a power by which they lived.

## 2. The Meaning of Faith.

With these stories in mind, consider some definitions of faith. One modern one is "vision plus daring." How does this fit in with the facts?

### (a) *Vision.*

We read that Moses endured as "seeing him who is invisible." Jesus, "the author and perfecter of faith," for the joy that was set before him, endured the cross, despising the shame.

Come further down the history of the years, and see the same vision at work. "We shall this day light such a candle by God's grace in England as I trust shall never be put out," cried Latimer, enduring the fire, because he looked on him who is invisible.

### Questions :

(1) What other examples can you give of those "who by their faith have stood"?

(2) Is our scale of life's values determined by external and material things, or do we see them in their eternal significance?

### (b) *Daring.*

It is possible to have a vision of the highest and to turn our backs on it. Vision alone is not faith. Added to it must be the committal of ourselves to all the implications of the vision. It must include "having the heart to make a venture." We are told that "faith without works is dead." We can also say that faith without action of some kind is not faith at all. A dream of ourselves as having the qualities of character we most admire, without any effort on our part to attain them, is merely indulging in phantasy. Visions of what our School, our town, our country, might be like, with no action to bring about the desired end, is mere indulgence in day-dreaming. Things are not accomplished by dreams, but by the people who add venture to their dreams.

### Questions :

(1) What examples can you name, of things that would have remained idle dreams if someone had not ventured on "the soul's invincible surmise"?

(2) Wherein lies the harmfulness of mere day-dreaming?



### 3. Faith and Knowledge.

Faith and knowledge have often been placed in opposition to each other, as if one necessarily cuts out the other. The development of knowledge has often been blocked by people who thought it impious to enquire into certain things. According to them, some things belonged to "faith" and were not to be interfered with by science. Think of Father Inchofer, in 1631, saying, "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous." Think of the people who opposed Newton, saying he "substituted gravitation for Providence," feeling that somehow the knowledge brought by Newton would undermine faith in God. Think of the storm, not very long ago, when "Higher Criticism" was a new phrase, because there were those who felt that to apply ordinary methods of criticism to the Bible robbed it of its sacredness. The opposition felt that the books of the Bible belonged to a realm where faith, as opposed to knowledge, was the criterion.

As we read about the slow development of religious and scientific thought, we see, not faith, but fear and superstition, being displaced. In face of the unknown, the uncomprehended, there are two attitudes of mind. One is that of fear and superstition, which shrinks from the unknown. The other is that of faith, which goes into the unknown, determined to find truth. It does not take the place of knowledge, but takes a step further, that knowledge may follow after. It is not opposed to reason, but is one of the pathways leading to truth.

*Question:* Can you give some examples of the way in which the attitude of faith is opposed to that of fear?

### 4. Faith and Life.

Faith is something which leads out into the unknown, which reaches out to things not yet achieved; but this does not mean that it does not belong to our ordinary everyday experience. If we go back to our Bible reading, we find the definition given there is that faith is "the assurance of things hoped for, the proving of things not seen." The passage is a difficult one, and the meaning obscure. The Greek word translated "assurance" may also be translated "title-deed." "If this is the meaning here, the writer of the Epistle defines faith neither as the substance of things hoped for, nor as assurance of their existence, but as a kind of pledge which gives us the right to claim them." This meaning adds something more to our definition of faith. A man going out to claim something of which he has the title-deed, is entering into his heritage. He is going to claim something which exists. He may be told it is an illusion, but he goes on, because he has the title-deed.

Faith claims that there is more in life than the things of sense and time. It claims that the ultimate things of beauty, truth, goodness and love are man's heritage, and it claims this in spite of the existence of evil and ugliness. It does not deny evil and ugliness. It sees that these things block the way to the realisation of our ideals, and it sets itself to conquer them. It is not overwhelmed by failure or conquered by defeat. No defeat is big enough to imprison forever the urge of man's spirit towards the attainment of diviner things. Vision plus daring, in the ordinary routine of life, means that we take heart in the struggle and rise "on stepping-stones of our dead selves to higher things." It can do this because of the certainty that all these higher things are our rightful heritage. Its vision is

"A dream of man and woman,  
Diviner, but still human,  
Solving the riddle old,  
Shaping the Age of Gold."

*Questions :*

(1) In face of ideals that have not been realised, belief in people that has been misplaced, trust that has been betrayed, would you be prepared to say that faith is

"an affirmation and an act,  
which makes eternal truth be present fact"?

(2) Does it always work out like this? If not, can you see at all where the fault lies? And can you do anything to alter it?

(3) How would you define the difference between faith and credulity?

(4) Faith in those things we have called ultimate values, means living now as if they were true—not simply hoping that some day they will be realised. Can it be done?

5. Faith and God.

That which is eternal within us claims kinship with the eternal without us. Whether we think of God as "the God and Father of our Lord Jesus Christ," or whether our thought of him is less personal, and he is the Power behind our ultimate values, it is by our faith that we "tune in" to that power. The essential part of our faith Godward is that it links the divine within us to the divine without, and thereby opens to us all the spiritual resources that are waiting for us. Think of the music, wave after wave, that goes round and past a man who has no wireless set on which to receive it. So spiritual power, wave after wave, goes round and past a man who has no faith to receive it. To the man who will make a spiritual adventure, life is a constant discovery of power.

*Questions :*

- (1) Can you think of any ways in which your School can start on a corporate adventure of faith ?
  - (2) In what ways are faith and " purpose in life " related ? Can you see any purpose in life without faith ?
  - (3) How would you now define faith ?
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**Daily Readings for the week :**

Apr.	4	M—2 Cor. 11. 16-31.
"	5	T—Acts 7. 58 to 8. 3 ; 9. 1-9.
"	6	W—Acts 9. 10-31.
"	7	Th—Acts 11. 19-30 ; 12. 25.
"	8	F—Acts 13. 1-13.
"	9	S—Acts 13. 14-43.
"	10	S—Acts 13. 44 to 14. 7 ; 19-28.

April 10th.

## II.—FAITH ADVENTURING.

**Bible Readings :** 2 Cor. 11. 16-33 ; Romans 8. 35-39.

**Book References :**

For this and the next lesson there are a number of books from which a selection might be made. Before any other books are read, it is recommended that the following course be adopted. Read Acts 7. 58, 8. 1-4, 9. 1-31, 11. 25-30, 12. 25, 13, and to the end of Acts. Read the following letters of Paul at the places indicated. After Acts 18. 5, read the first and second letters to the Thessalonians. After Acts 18. 23, read the letter to the Galatians. After Acts 19. 1, read the first letter to the Corinthians, and the second letter to the Corinthians after Acts 20. 1. Read the letter to the Romans after Acts 21. 14. (N.B. The letter to the Galatians, Corinthians, and Romans, form the second group of Paul's letters, but their exact chronology is uncertain, and different views are held. That matter is immaterial to the lessons, however. The main point here is to see the development of Paul's thought in approximate relationship to events of his life, and to gain an idea of the enormous amount of work he accomplished.) After Acts 28. 30, read the letters to the Colossians, Philemon, and Ephesians. Last of all, read the letter to the Philipians.

**Illustrative Quotation :**

" But the big courage is the cold-blooded kind, the kind that never lets go even when you're feeling empty inside, and your blood's thin, and there's no kind of fun or profit to be had, and the trouble's not over in an hour or two but lasts for months and years. One of the men here was speaking about that kind, and he called it 'Fortitude.' I reckon fortitude's the biggest thing a man can have—just to go on enduring when there's no guts or heart left in you. Billy had it when he trekked solitary from Garungozi to the Limpopo with fever and a broken arm just to show the Portuguese that he wouldn't be downed by them. But the head man at the job was the Apostle Paul. . . ."

—Peter Pienaar, in *Mr. Standfast*, by JOHN BUCHAN.

**Suggested Hymns :** 323, 413, 365, 129.

**Aim of the Lesson :** To see faith as courageous action in the life of St. Paul.

### Notes on the Lesson.

**1. Background of the Lesson.**

A difficulty in a lesson of this type is that we tend to approach it with the thought and life of our own day as a background. We

need to leave the West and the twentieth century, and go to the East and the first century if the great Apostle is to live for us. We shall need to look at him through the eyes of the Greek, the Roman, and the Jew of his day. We must look through the eyes of the Apostle himself. Then we may bring back to our own day anything we have gained.

(a) *Political Background.*

In the early part of the first century A.D. the Roman Empire was marked, on the whole, by order, coherence, and good government. The disintegrating process which came later had not proceeded very far in the lifetime of Paul, though its root causes were there. Within the Empire, Roman municipalities and distant provinces enjoyed a large measure of self-government. Conquered provinces kept their own language, and to a great extent their own customs and religion. With one or two exceptions, such as the putting down of Druidism, Rome maintained a policy of non-interference unless her own position seemed to be challenged. The rights of Roman citizenship were everywhere recognised.

(b) *Religious Background.*

"Religion" was popular. Within the Roman Empire all kinds of cults flourished, from crude rites to stately ritual, from superstition to lofty thought. Judaism appealed to many people who were not Jews. In some towns little groups of "God-fearers" could be found. They observed the Jewish ethical standard, but were not bound by the details of the ceremonial code.

(c) *Cultural.*

Many cities had their schools of philosophy. Some of their doctrines were popularised for "the man in the street" in the same way as psychology is popularised to-day. Greek intellectual life made a widening appeal.

## 2. Early Life and Influences.

Tarsus, the birthplace of Paul, was a flourishing city. It enjoyed privileges of self-government within the Empire, its intellectual life was keen, tending to Stoicism more than other doctrines, and its commerce was good. The Jewish colony in the town included at least some people of social standing, among whom we find Paul's family. Paul was by birth a Roman citizen, and it is probable that he belonged to the class from which the local magistracy was drawn. Conversant with the thought and

life of the city in which he grew up, with its opportunities for wide culture and knowledge of the affairs of men, Paul also received the best training of Judaism. He was a "Hebrew sprung from Hebrews," belonging to the Puritan sect. The Puritans among the Jews had withdrawn themselves from the heathenising forces in their nation, years before the first century, and had become a "separate" class, the "Pharisees." They believed that their duty was whole-hearted devotion to the Law, they waited for the coming of the Messiah, and were not prepared to resort to force, like the Zealots. They had been a great spiritualising power, and had become the teachers of the nation. Through difficult years they had stood for the austerity and lofty idealism of their Law, when many of their countrymen were too prone to adopt the lower standard of other peoples. In the time of Jesus, the Pharisees would probably be seen at their best in a city like Tarsus, where their religion, with its demands for a high moral code, and their strict monotheism would set them apart from other Tarsians. Even their ceremonial rites would serve to maintain the austerity of their religion. The hypocritical Pharisees of the Gospels have sometimes obscured for us the value of their best representatives.

*Question :* How would young Paul the Pharisee have regarded the prayer of the Pharisee in Luke 18. 10-12 ?

When other young men of Tarsus were learning in schools of Stoic philosophy, Paul was in Jerusalem, with Gamaliel as his teacher. In this, Paul's "University" life, some of the great questions of his time would be discussed. There would be matters arising from the Jews' deep feeling of nationalism and the power of Rome. The religious history of their people would have a large place in the young Jews' thought, and rival interpretations of the Law would be vigorously disputed. The coming of a Messiah, and possibly some stories of Jesus of Nazareth, would enter into their thoughts and discussion.

Picture Paul then, as a young man, with a keen intellect, at home with Greek, Roman and Hebrew ideas. Add to this a veneration for all that was good and lofty in the traditions of his own people. Think of an ardent, passionate nature, throbbing with youth's idealism, eager to devote his life to the service of his God, and we see Paul as he enters on the scene in Acts.

The opening for which he was waiting came, and he embraced it with enthusiasm. A group of people were spreading a heresy particularly obnoxious to a good Pharisee. They were followers of a man who had defied ancient tradition and who had been crucified. Instead of considering him accursed by God, they said God had raised him from the dead, and that he was the

"coming-one" of whom the prophets had spoken. Paul thought he would serve the God of his fathers by stamping out this heresy against tradition. He began his work, and then something happened. On the way to Damascus he was suddenly arrested by a great experience. Paul may have had doubts about his mission. His ardour in the cause of persecution may have been partly the result of an attempt to convince himself he was right, as men sometimes try to silence their doubts by violent action. The revelation may have been the culminating point of an inner search, but, in any case, it was blinding, overwhelming. One of our first pictures of "Paul the Dauntless" is here, where he is big enough to turn his back on all the things he had held most dear in life, to confess he had been wrong, and to start in a new way.

*Question:* What things would Paul have to renounce? Try to answer the question, not from present knowledge of his life, or of Christianity, but as one of his fellow-students under Gamaliel would have seen it.

### 3. Paul the Apostle.

Then began an adventurous and courageous life. Naturally, at first some of the men and women of "the Way" were afraid of him, and probably suspected a plot. He found a champion in Barnabas, who vouched for Paul's sincerity. There seems to have been no doubt in the priestly party or among the Jews who hated the followers of the crucified Messiah, for there was soon a plot on foot to kill him. We have little account of Paul's early work. We have hints of his activities in Syria-Cilicia and in Syrian Antioch. After this, his work is largely divided into three great journeys.

During his lifetime he covered hundreds of miles, going through a number of provinces in that old world like a kindling flame. The amount of work he accomplished was almost super-human. He began his first missionary journey with Barnabas and Mark, though Mark did not accompany them all the way. They sailed from Antioch, and visited Cyprus. After leaving the island they sailed to the mainland of Pamphylia, and went on to Perga and other cities of Galatia, not without enduring persecution. On their return journey they visited the same cities, strengthening the work they had begun. On the second journey Paul started out with Silas. They met with Timothy at Lystra and with Luke at Troas. Thus began one of Paul's closest friendships, for Luke became his constant companion. Philippi, Thessalonica, Athens, Corinth, and other places were visited. On his third journey, Ephesus, Troas, Corinth and other cities

were the scenes of his work. (These journeys should be traced on the map, and the lesson-opener should be familiar with the accounts of them given in Acts.)

This is only a brief indication of the travels of Paul. It must be remembered that in some places, such as Ephesus and Corinth, he spent a considerable time. We have records of some of the incidents of his travels, such as the imprisonment at Philippi, the opposition of the Jews in various places, and bits of Paul's preaching. There were several visits also to Jerusalem. No attempt is made in Acts to present a considered biography of Paul, though we have fuller accounts of his work after he has been joined by Luke. The accounts we have are like jottings from a diary, precious, though meagre. We gather that Paul's usual method was to settle in one of the cities on his route, and, if possible, to find his point of contact in the local synagogue. Sometimes it would not be among the Jews that he would find a response, but among the "God-fearers." At other times he would speak publicly in the market-place. Throughout his life, his genius for friendship gave him the entry to the lives of all sorts of people.

*Questions :*

- (1) In what ways would his early training stand him in good stead?
- (2) How do his methods compare with those of Jesus? What accounts for the differences?

The nature of his work meant that he faced perils by sea and by land. Four times he suffered shipwreck: of perils by land we have only a hint, but we can read the story between the lines when we think of the robber-infested roads of the wilder regions he travelled. His allegiance to his faith meant that he suffered scourgings and imprisonment. Of his relationship with his family we know nothing, but we can imagine the disappointment he would be to them, though all feeling for him was certainly not dead, for we read of his sister's son warning him of an attempt on his life. We must remember, too, that the Jerusalem party never quite understood this brilliant convert, and he was always rather an outsider. Finally we see him going to Rome, to let Rome decide on the charges laid against him. After that, tradition gives us a picture of him going to his execution by the Three Fountains on the Ostian Way, and his body laid to rest outside the walls of Rome.

In the light of what we know of Paul's life, consider his statement to Agrippa: "I was not disobedient unto the heavenly vision." Relate it to the definitions of faith in the previous lesson.



*For Further Study :*

*Paul of Tarsus.* T. R. Glover. (Student Christian Movement. 6s.)

*Paul the Dauntless.* Basil Mathews. (Partridge. 10s. 6d.)

*St. Paul the Traveller and Roman Citizen.* Sir William Ramsay. (Hodder & Stoughton. 15s.)

*Brother Saul.* A novel by Donn Byrne. (Sampson Low. 7s. 6d.)

It must be remembered that a novelist draws on his imagination as well as on facts of history, but a real service may be done for us in this way.

"St. Paul," a poem by F. W. H. Myers. (H. R. Allenson, Ltd. 1s.) Parts of this poem may be used as devotional readings for the two lessons on Paul.

**Daily Readings for the week :**

Apr. 11 M—Galatians 3. 23-28; 4. 1-7.

" 12 T—Galatians 5. 1-6; 13-24.

" 13 W—Galatians 5. 25 to 6. 10.

" 14 Th—I Cor. 1. 1-17.

" 15 F—I Cor. 1. 18-31.

" 16 S—I Cor. 2. 1-16.

" 17 S—I Cor. 3. 1-23.

April 17th.

### III.—FAITH'S DYNAMICS.

Bible Reading : Galatians 3. 23-28.

Book References :

The Letters of St. Paul.

*The Meaning of Paul for To-day.* C. Harold Dodd. (Swarthmore Press. 6s. 6d.)

*The Way of Jesus.* Dr. H. T. Hodgkin. (Student Christian Movement. 2s. 6d.) Chapters 3, 8, 9 and 10.

Suggested Hymns : 378, 405, 404, 377.

Aim of the Lesson : To study the meaning of faith in the thought of St. Paul.

#### Notes on the Lesson.

Paul's life and teaching help to interpret each other. Neither can be understood without looking at the other. Much mis-interpretation is given to his teaching when we look at it apart from the man himself. His writings reveal the keenness of a great mind, and in his later works we see his thought systematised to some extent. It is never so systematised that there is no more room for growth. It is not just a system of cold logic. It is the record of an intellectual and spiritual adventure, an exploration in life. His intellect must not be separated from his ardent personality, and behind his teaching we must see the experience of a passionate nature.

Various things tend to make Paul's letters difficult to read. His style is that of a good talker rather than a good writer. In his arguments he uses allegories and similes which may not have much, if any, meaning for us, but "his arguments . . . are not equal to passages where he does not argue at all" (T. R. Glover). Particularly when Paul is dealing with a subject like "faith," we need to get away from the intricacies of his arguments, to his real message, with the glow of his personality in it.

#### 1. Faith and a Person.

In the thought of St. Paul, faith was first of all a matter of putting one's whole trust in a person—the one whose influence he had felt in the life of Stephen, and whose presence he had realised so momentarily on the way to Damascus. It was something which involved taking all the risks which come from unswerving allegiance to a person. Does this sound stale and

familiar to us? Then contrast it with the religion of Paul's earlier years. To the good Jew, righteousness was a matter of conformity to a Law which spoke from the past with finality and completeness. However stringent its code might be, its demands were at least clear and known. There can be no element of surprise in God's ways with men if he only speaks from the past. To live in allegiance to one's faith in a person may mean constant surprises, because one does not know what demands will be made, what courage or self-sacrifice or new elements in our relationships with each other will be called out. The righteousness of faith, unlike the righteousness of the law, became a matter of adventure, experiment and growth, rather than conformity to a rule.

All Paul's letters are permeated by the thought of his relationship with Christ. "In Christ" is one of his favourite expressions. The words are a symbol of the utterly new motive power of his life. Instead of turning his eyes to the past, with its dead weight of authority, he lived by faith, in a venture of friendship, learning new ways of life which such a friend could teach him. When we speak of Paul's life as a great venture, we do not read the story aright if we think only of the perilous circumstances he had to face. They were part of the hazards of the way. We must think, too, of ventures in thought and the art of life. Consider, for instance, the attitude of a strict Pharisee—remembering that Paul had been one—towards the Gentiles, with the thought of verse 28 in the Bible reading. (Compare, also, Galatians 2.) Paul's faith was something which led him to an ever fuller knowledge of the mind of Christ. Towards the end of his life he talks of pressing on to the goal of his high calling. We can see something of his development as he pressed on. Compare his attitude towards Mark, in Acts 15, 38, with his words in the letter to Philemon, where he speaks of Mark as his fellow-worker. During the intervening years he had learned a wider charity. Paul the Pharisee had much to learn from his Lord—but he learned it with passionate sincerity.

#### *Questions :*

(1) Can you think of other instances: (a) Of things Paul did which were utterly alien from things he would have done had he continued to live according to the Law instead of by faith in Jesus? (b) Of any development in thought or attitude, in Paul's Christian experience? (c) Of any more of "the new ways of life which such a friend could teach him"?

(2) Have you ever really thought that goodness might be life's most thrilling adventure? What ventures might we make if our faith were less a matter of beliefs, and more a question of being loyal to a person who has ways of life to teach us that we have not yet tried?

## 2. Faith and Freedom.

Paul constantly talks of emancipation, of a state of freedom to which men are called, and which he himself has experienced. To understand the illustrations he uses, we must read them in the setting of his times. He was familiar with slavery. It was part of the social organisation in which he lived. Emancipation was not just a figure of speech. It was something he could see as the most vital thing in a man's life.

He saw it, too, as a thing which all men needed. Much thought has centred in Paul's teaching on the warfare between "flesh" and "spirit." Some people think Paul held the view that the physical side of life is in itself evil. Others do not read his teaching so. Paul includes in his list of the works of "the flesh" such "spiritual" sins as envy and hatred. He speaks of spiritual powers of wickedness. He did not see man's life in two clear-cut divisions of physical and spiritual. He saw the whole of man's nature, with its complexity of impulse, thought and desire, in slavery. Man was not master of himself. The harder he struggled in the conflict, the worse it became, without some power to set him free. And the man's whole self was involved. For freedom to be gained, all the discordant elements must somehow be brought into harmony. There must be voluntary allegiance to one directing purpose. The new way of life may be strenuous—but there must be no secret revolt. Where was the power which could set man free from the conflict in himself? Though the method of Paul's argument may not appeal to us, his answer is clear. The power is obtained through faith in Christ, through being "willing that the act and mind of God" as revealed in Jesus, should be the principle of life (C. H. Dodd).

Paul deals with the matter in the legal terms of his day. Man stands condemned and helpless, but one comes forward as his representative, and achieves righteousness for him. Henceforward it remains to the guilty person to renounce his guilt and ally himself in all his life with his representative. "There is no thought of a penalty borne by a substitute, but only of a righteousness achieved by a representative," and in Paul's world, "representation was a fact, not a fiction" (C. H. Dodd, in whose book see a much fuller treatment of this matter). Not by "the works of the Law," then, but by the "Faith," which enabled the sinner to be identified with his representative, did man achieve righteousness and freedom.

### Questions :

(1) A more modern expression of Paul's meaning is found in the words: "I bind unto myself to-day . . . .

By power of faith, Christ's incarnation. . . . .

His death on Cross for my salvation. . . . ."

Can you think of any other expression of Paul's message, which satisfies your mind and is true to life's experience ?

(2) What fresh meaning can you see in the hymn-line " That with the world, *myself* and thee . . . " ?

(3) How might modern psychology speak of the experience described in Romans 7. 15-25, 8. 1-6 ? How do psychology and Paul's teaching each enrich the other for us ?

### 3. Faith and a New Order for Society.

Writing to the Romans, Paul speaks of the possibility open to them of living as sons of God. Writing to the Corinthians, he addresses them as one body in Christ. Writing to the Philippians, he calls them " a colony of heaven " (Moffatt's translation). Faith was not a thing which affected men's inner lives only. It was " having the heart to make a venture " in putting their common life on a new foundation. Being sons of God, faith said it was possible *then, and in the circumstances in which they found themselves*, to live as sons of God. We have seen that the new bond transcended national differences. Paul's letters show other ways in which the " colony of heaven " would have different standards from those of other people. Recall some of them.

Paul knew that wherever he went in the Roman Empire, his Roman citizenship held good. He was as much a Roman citizen in Tarsus as in Rome. In these wide terms he saw a new allegiance, a new citizenship, which had rights and duties, wherever men might be. Philippi was " a colony " of Rome, and the Christians there would see his meaning at once.

#### Questions :

(1) The early Christians, in a heathen town, would often be differentiated from other people by the things from which they refrained. This is not so true for us. Ought it to be possible to know a Christian because he *does* things which others have not thought of ? And what kind of things ?

(2) Can you think of any ways in which as a group you might earn the title " a colony of heaven " ?

(3) " What can we learn from the story of the early Church as to the way in which a group can act creatively in regard to the social order ? " (Dr. H. T. HODGKIN, in *The Way of Jesus*.)

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#### Daily Readings for the week :

Apr. 18	M—Isaiah 52. 7-9; John 8. 1-11.
„ 19	T—Isaiah 58. 1-11.
„ 20	W—1 Cor. 13.
„ 21	Th—2 Cor. 4. 1-15.
„ 22	F—2 Cor. 4. 16 to 5. 10.
„ 23	S—2 Cor. 5. 11 to 6. 1.
„ 24	S—2 Cor. 5. 20 to 6. 13.



*[By courtesy of the Association for Moral and Social Hygiene.]*  
JOSEPHINE BUTLER.

April 24th.

## IV.—JOSEPHINE BUTLER.

Bible Readings : Isaiah 52. 7-9 ; John 8. 1-11.

Book References : See p. 93, and note that *Josephine Butler*, by Fawcett and Turner (Association for Moral and Social Hygiene. 1s. 6d. and 2s. 6d.), is specially recommended.

Three Quotations :

" There is no evil in the world so great that God cannot raise up to meet it a corresponding beauty and glory which will blaze it out of countenance."—JOSEPHINE BUTLER.

" If we could read the present as our successors will read it hereafter, we would thank God that we were born at such a time, and called to put our hands to a work which brings into exercise all the noblest qualities of the human mind and soul."

—JOSEPHINE BUTLER.

" We are of those who represent the imperishableness of principles, . . . one—with God—is always a majority. Let us be of good courage, then."—JOSEPHINE BUTLER.

Suggested Hymns : 79, 357, 344, 90, 93, 395.

Aim of the Lesson : To see the justification of a great faith.

### Notes on the Lesson.

#### 1. Josephine Butler—the woman.

Josephine Butler has been described as " the most distinguished Englishwoman of the nineteenth century," and it is not only England and the nineteenth century which claim her. Her influence has been world-wide, and the torch of faith and idealism which she carried continues to light the way for others.

Of her work we are to take a brief sketch in this lesson, but first let us try to picture her as she was known by those who came within her personal influence.

In appearance she was slender and beautiful. Animated, full of vitality, and with a strong sense of humour, she was an outstanding personality in any company. In an age when the education of women was apt to be superficial, she was a good linguist, a brilliant pianist, and, according to Ruskin, an excellent painter. In conversation, in public speaking, and with her pen, she wielded at once both charm and power. She was keenly alive to the progressive movements of her day, and in touch with their leaders. Though so richly endowed with physical and

mental qualities, it is in her spirit that we find the ultimate source of her power. "The core of all her life and her doing was faith." She was an idealist, prepared to risk everything on the truth of her ideals, when the great body of opinion of her day was against her. Intensely religious, she had no wish, she said, "to belong to a clique of pious people with no width of view." She belonged to that rare fellowship of people who carry about with them the sense of the presence of God. Frederick Myers said of her, "she introduced me to Christianity by an inner door, not to its encumbering forms and dogmas, but to its heart of fire." His poem, "St. Paul," was dedicated to her, with an inscription in Greek which said that to her "he owed his very soul." (Note that hymn 395 is part of this poem.) She had a great capacity for enduring suffering, and set herself to walk with Christ along a path of sorrow, that she might in some measure share the "travail of His soul." She used her capacity for intense feeling as the key to the power of redemptive love, and it gave force to her ideals of justice.

## 2. Girlhood and early married life.

Josephine Elizabeth Grey was born at Milfield Hill, in 1828. In 1833 the Grey family removed to Dilston. There Josephine lived the years of a happy childhood; there her developing mind was fed on those great principles for which she was to fight in later life. She describes her father, John Grey, as "a man with a deeply-rooted, fiery hatred of all injustice." He was connected with the great public movements of his day, including the first Reform Bill and the Abolition of the Slave Trade. Mrs. Grey was a descendant of a Huguenot family which had fled from France after the Revocation of the Edict of Nantes. She was with her husband in all his efforts "to loose the bands of wickedness; to undo the heavy burdens; to let the oppressed go free." These words from Isaiah always remained with Josephine as being intimately associated with her father.

In 1852 Josephine Grey was married to George Butler, and, until her husband's death in 1890, she found in him understanding, strength and support through all her difficult work. George Butler had found his vocation in educational work. Later in life, he took Holy Orders, adding the work of a pastor to that of teacher.

The first five years of the Butlers' married life was spent at Oxford. There Mr. Butler was something of a pioneer in subjects for study at the University. He brought into prominence the study of geography, encouraged art and foreign languages. The Butlers' home was a gathering-ground for numbers of people, when the talk would range over a great number of subjects. In this life, pleasant and useful as it was, various incidents occurred



which added to Mrs. Butler's revolt against certain theories which were then accepted in society. She writes: "A moral lapse in a woman was spoken of as an immensely worse thing than in a man; . . . a pure woman should be absolutely ignorant of a certain class of evils in the world, albeit those evils bore with murderous cruelty on other women. . . . Silence was thought to be the great duty of all on such subjects." As yet Mrs. Butler had no idea of the great work which was to be hers, but she began, even in Oxford, to uplift the ideal of "the equality of responsibility of all human beings to the moral law." At Oxford, too, the first of a great number of women who were outcast from society were received into her home.

### 3. The Way of the Cross.

In 1857 the Butlers removed to Cheltenham, and in 1866 to Liverpool, where George Butler became Principal of Liverpool College. In Cheltenham there occurred the tragic death of their little daughter. They were returning from a visit to some friends in the Lake district, and the child ran along an upper landing of the house to meet them. She lost her balance, fell at her mother's feet, and died the same night. After this, to quote Mrs. Butler's own words, "there were some weeks of uncomforted anguish." Then she bravely went forth to seek for others who were suffering, that out of her own pain she might minister to theirs. In Liverpool she found unlimited opportunities of serving the outcast and needy. In 1869 there came to her an appeal to undertake a work so difficult, so costly in its demands for sacrifice, that anyone with less courage or faith would have quailed before it. Mrs. Butler's charm and abilities were already well known in matters of educational reform, and to those people who cared about a high standard for social life. She was, therefore, asked to undertake the work of arousing public opinion against the Contagious Diseases Acts, which had been passed in 1864, 1866 and 1869. The Acts introduced into England a system of State regulation of vice. They accepted the double moral standard as inevitable, and prostitution as a necessity. They tried to make vice "safe" for the men who indulged in it, and the weight of the law bore entirely on women. Not only women who were "known prostitutes," but women who were suspected of being prostitutes, were liable to arrest and a forced medical examination. The object of the Acts was not to prevent them carrying on their trade, but to certify that they were fit to do so. At first the Acts applied only to certain military and naval stations, but it was intended to apply them gradually throughout the country.

We need to remember that in 1869 no pure woman was supposed to know of the evils of immorality, and that it was

considered out of the question for a woman to address a public meeting.

After some weeks of anguish of mind, Josephine Butler determined to face the task of arousing the public conscience, and began her campaign. During the next few years she addressed hundreds of meetings. Working people gave her much encouragement and support. A few well-known people and a very little band of medical men were with her in the cause. On the whole, public opinion, religious, medical and lay, was either indifferent to the matter or actively hostile. Two Societies were formed: The National Association and the Ladies' National Association for the Abolition of State Regulation of Vice.

The Ladies' Association collected signatures for a great appeal and protest. Its publication aroused a storm of anger and abuse. The first Repeal Bill was introduced into Parliament in 1870, and the Abolitionists began to work in bye-elections. The Colchester bye-election of 1870 was important as a landmark. Sir Henry Storks, the candidate who was opposed to the abolition of the Acts, was defeated by over 400 votes, on this one question. Parliament began to realise that the protest was serious and the Abolitionists in deadly earnest. The bye-election showed, too, the persecution which Josephine Butler and her helpers had to face. "They went about in peril of their lives and had to be concealed in secret hiding-places such as hay-lofts and underground cellars." Their enemies "posted on the walls an exact description of Mrs. Butler's dress in order that she might be recognised and mobbed. . . . On one occasion, after repeated flights from different houses, a room was taken for her . . . under the name of Grey. There she had gone to bed . . . when she heard . . . the shout of the proprietor: Madam, I am sorry to find you are Mrs. Butler; please . . . leave the house. The mob are round the house breaking the windows. They threaten to set fire to it if you don't leave at once." He talked to the mob while Mrs. Butler dressed and slipped out of the back door. The ringleaders of the mob were hired by the keepers of houses of prostitution in Colchester, but they were by no means alone in their desire to keep the Acts on the Statute book. "A Wesleyan minister in the town wrote a letter against Storks, and for thus daring to express a righteous opinion, not held by his infuriated flock, these pious folk drove him from his church and the town."

Mrs. Butler quotes the following election incident.

"I met an immense workman . . . trudging along to his home. . . . By his side trotted his wife, a fragile woman, but with a fierce determination on her small, thin face. At the moment she was shaking her little fist in her husband's face,

and I heard her say: 'Now you know all about it; if you vote for that man Storks, Tom, I'll kill you.' Tom seemed to think there was some danger of her threat being put into execution. This incident did not represent exactly the kind of influence which we had entreated the working women to use with their husbands who had votes, but I confess it cheered me not a little."

In 1870 a Royal Commission was appointed to enquire into the working of the Acts. The Abolitionists still continued their campaign. Increasingly adherents were won to the cause, but persecution did not diminish. At a bye-election in Pontefract, Mrs. Butler and her friends arranged to hold a meeting in a hay-loft. The first to arrive found the floor strewn with cayenne pepper, in order to make it impossible for them to speak. They swept it up and began the meeting. After a short time smoke began to ascend through the trap-door which led into the loft, and they found that bundles of straw had been set on fire in the room below. The loft was rushed by a crowd of men, and Mrs. Butler, her helper, Mr. Stuart, and their friends, escaped with great difficulty. Mrs. Butler had to jump from the trap-door. She says, "I was not a bit too soon, for the feet of the men were ready to kick my head as it disappeared down the hole." But persecution could not stop the work. The incidents of the election helped to open the eyes of the Government candidate to the real nature of the question at issue, and later he became a convert to the cause.

In 1872 a Bill was introduced which modified the C.D. Acts, but Mrs. Butler declared it was a compromise on fundamental principles, and fought against it. The Bill was withdrawn, and the campaign continued for eleven more hard and difficult years, until the Acts were suspended in 1883. Even then the fight was not over, and the Abolitionists had to continue their struggle until 1886, when the Acts were finally and completely repealed.

#### 4. Faith's triumph and justification.

Throughout the whole of her campaign Josephine Butler's principles were radiantly clear. There were some who sincerely believed that State regulation of vice was the only means of checking venereal disease, and that prostitutes were a "necessary evil." Mrs. Butler believed that there is no necessary evil, and that physical well-being could not be secured by a violation of man's spiritual nature. Since her death, in 1906, events have given ample justification to her faith. "To-day there are few reputable medical or scientific men who would come forward to defend State Regulation of Prostitution under its old discredited form. The scientist has justified the seer."

Mrs. Butler carried her campaign on to the Continent. As a direct result of her work, Regulation systems have been destroyed in some countries, and definitely undermined in their most secure strongholds. Dame Rachel Crowdy told the Imperial Social Hygiene Congress, held in London in 1929, that "inquiries showed that out of forty-seven countries which had adopted the system of licensed houses (of prostitution) twenty-eight had abolished it, and of the other nineteen, fourteen or fifteen had set up commissions of inquiry, with a view to abolition." Among other important European countries, Germany, Holland, Sweden, Norway, Denmark, Russia and Czecho-Slovakia have abolished Regulation. A Colonial Office Report, issued in 1928, says that "State Regulation, wherever it has been put to the test, has been marked by its failure to provide a remedy for the evils for which it was designed."

The most striking of all corroboration of Mrs. Butler's views comes from the League of Nations. An Expert Committee was appointed in 1923 to enquire into the Traffic in Women on a world scale. The Report was issued in 1927. With the prestige of the League behind it, it proclaims to the world some of the great principles for which Josephine Butler stood.

The two Societies founded by Mrs. Butler amalgamated in 1915 as the Association for Moral and Social Hygiene, and still carry on the work she began. In 1920 the Josephine Butler Memorial House was founded for the training of women for work at home and abroad, who would be equipped to meet the needs of the time, under the guidance of Mrs. Butler's great principles.

"The seed she has sown can never die."

#### For consideration and discussion.

(1) There are abounding illustrations of Mrs. Butler's care for society's outcasts, but she regarded all such rescue work as "moral ambulance work," and only a very small part of the work to be done. Her attack went deep, to principles and causes. Though the old system of Regulation is largely discredited, victory is not complete, and never will be until Mrs. Butler's principle of equality is fully accepted.

What is (a) our own attitude, (b) public opinion, (c) the attitude of the law, in matters of an equal moral standard for men and women?

(2) Are we drifting towards an equally low standard for both sexes, or working for an equally high one?

(3) When we speak of "sex-education" what do we mean? Are we thinking only of imparting knowledge of biological processes, or do we also include the teaching of great principles?

(4) Mrs. Butler did not work merely in the name of "purity," or "morality," but of "justice"—"the holiest word of all"—believing in the supreme value of every individual soul. Consider the above questions in the light of this statement. Remember that it is an entirely constructive idea of equality, not an idea of revenge.

(5) How are questions of social purity affected by (a) Housing, (b) Unemployment?

(6) What yet remains to be done to abolish State regulation of vice. (a) In the British Empire, (b) in the world? What can we do to help?

For further study.

*Josephine E. Butler. An Autobiographical Memoir.* G. W. and L. A. Johnson. (5s.)

*Personal Reminiscences of a Great Crusade.* Josephine Butler. (3s.)

*Josephine Butler.* Fawcett and Turner. (1s. 6d. and 2s. 6d.)

*Notes for Speakers on the Work and Principles of Josephine Butler.* (3d.)

*Josephine Butler.* Maude Royden. (2d.)

*Notes on Prostitution.* Alison Neilans. (3d.)

*Present-day Opinions on Regulation.* Alison Neilans. (2d.)

*Josephine Butler: An Appreciation.* E. M. Turner. (6d.)

*Report of the Special Body of Experts on the Traffic in Women and Children.* Part I. 1927. League of Nations Publications. (2s.)

Any or all of these books can be obtained from the Association for Moral and Social Hygiene, Livingstone House, Broadway, S.W.1, and the Secretary will readily answer enquiries about books for further reading.

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#### Daily Readings for the week :

Apr. 25	M—Ezekiel 18. 1-4 ; 20-32.
„ 26	T—Ezekiel 33. 1-20.
„ 27	W—Ezekiel 33. 21-33.
„ 28	Th—Amos 3. ; 4. 1-3.
„ 29	F—Amos 5. 1-24.
„ 30	S—Amos 8.
May 1	S—Micah 6. 1-8.

## Section VI.

## Justice.

May 1st.

## I.—“JUSTICE.”

A Play by John Galsworthy, O.M.

NOTES BY NIGEL O. PARRY, M.A.

Bible Readings : Ezekiel 18. 1-4 ; 20-32.

## Book References :

*Justice.* John Galsworthy. (Duckworth. 2s. 6d. and 3s.) or*The Collected Plays of John Galsworthy.* (Duckworth. 8s. 6d.)*The Inn of Tranquillity.* (Essays.) John Galsworthy. (Heinemann. 3s. 6d.)*Christian Justice.* N. L. Robinson, pp. 222-232. (Swarthmore Press. 6s. 6d.)

## Illustrative Quotation :

“ The belief that men could be turned through fear from their natural selves to something that some other man wants them to become is the greatest and most pathetic fallacy of the centuries.”

—THOMAS MOTT OSBORNE.

## A Prayer :

Our Father God, we thank Thee for all great-hearted men and women who have borne the world's sins, and shared the world's sorrows, who have taken the light of love into the dark places of the earth. Especially we thank Thee for Jesus Christ, who sank to utter depths of anguish and sorrow and thereby revealed to us love supreme in the heart of man and in the heart of God. The world is often dark to us, but how immeasurably darker it would be if each of us bore only our own sins, without desire to save others from theirs! So we thank Thee that the law of love is higher and deeper and broader than the law of sin ; that we are prompted to bear one another's burdens.

We do not think we can altogether get rid of the burden of our sins : we would not wish that another should suffer for us and that we should escape. But the burden of our own sin is robbed of its weight when we take up the burdens of others, and we can dimly see that sins unshared are devilish, whilst sins shared may be a divine approach to the heart of God. Amen.

**Suggested Hymns :** 1, 6, 17, 337, 338.

**Aim of the Lesson :** To consider the problem of reconciling justice to the individual with justice to the community, as illustrated by a modern dramatist.

### Notes on the Lesson.

#### 1. To the Class Leader.

We are to consider together for the next four weeks the development of the idea of Justice from early days to our own times. To-day we begin by considering an individual case—Falder, a young twentieth century solicitor's clerk—as conceived by one of our great modern dramatists.

It is desirable that the dramatist should do as much of the talking as possible. It would be a good plan to delegate this lesson, as also the lesson for September 4th, to the School Dramatic Circle, if you have one ; if not, to one of your members who is interested in Drama. Suggest to him that he tell the story of the play vividly but briefly, and that this be followed by the reading of certain scenes. Good scenes for this purpose are :

Act II. (As much as possible, but especially last speeches of counsel and judge.)

Act III. Scene 1. Scene 2 (Governor goes to Falder's cell—to end of scene).

The notes are for guidance in the discussion and in helping to a better appreciation of the dramatist's purpose and art.

#### 2. John Galsworthy—the Dramatist.

Many people find a Galsworthy play tantalising. They see the author take a problem, such as a problem of justice or an industrial dispute ; they note his skilful treatment of it ; the stage is peopled with a number of very human and vital people ; both sides of the case are stated fairly and with restraint, though we may soon have a shrewd suspicion where the dramatist's sympathies lie ; and then the curtain falls, leaving the problem unsolved and ourselves more acutely troubled about it than before. Why does he do this ? The popular dramatist and our film producers would have contrived that in the last few minutes at any rate the right should eventually triumph over the wrong and we should have gone home morally happy. Mr. G. Bernard Shaw

might have succeeded by means of brilliant speeches and sparkling wit in showing us the wrong triumphant over the right, and in convincing us that what we had all along been thinking was the right was really the wrong. But neither of these methods appeals to Mr. Galsworthy.

Born in Surrey in 1867, John Galsworthy was the son of a distinguished London lawyer. He was educated at Harrow and New College, Oxford, and was called to the Bar. Fortunately, however, the lure of a literary career proved too strong, and he began to publish his novels in 1898. A few years later his fame was firmly established by the appearance of the first of his famous Forsyte books, *The Man of Property*. When he set out to write plays his reputation as a novelist was made and he had, moreover, carefully thought out his purpose as a dramatist. He tells us of his purpose in one of the essays included in *The Inn of Tranquillity*. There he declares that—

“A drama must be shaped so as to have a spire of meaning. Every grouping of life and character has its inherent moral; and the business of the dramatist is so to pose the group as to bring that moral poignantly to the light of day.”

In other words, says the dramatist, I am not here to give you a moral. I am an artist and, as such, it is my business to tell my story and to group my characters against a definite background of circumstance. It is my reward that you who see the play should become acutely aware of the problem and fashion for yourselves a moral.

### 3. John Galsworthy and the Problem of Justice.

It has been said that Mr. Galsworthy's chief concern as a playwright is with the problem of Justice as it operates in specific individual cases. His first play, *The Silver Box*, is based on it, and he returns to the subject in several subsequent plays. In another of his essays the dramatist tells us of his experiences as a member of a Grand Jury. Along with other members he brought in a “true bill” against a woman pickpocket, Jenny Pilson. She is condemned to imprisonment in the trial that follows and Mr. Galsworthy, visiting the prison, sees her there. His soul revolts at a system which cages a little cat of a woman without offering any hope of effecting a change in her nature. He goes on to say :

“If indeed she had been created cat in body as well as in soul, we should not have treated her thus, but should have said : ‘Go on, little cat, you scratch sometimes, you steal often, you are as sensual as the night. All this we cannot help. It is your nature. So were you made—we know you cannot change—you amuse us ! Go on, little cat !’ Would it not then be better and less savouring



of humbug, if we said the same to her whose cat-soul has chanced into this humble shape? For assuredly she will but pilfer, and scratch a little, and be mildly vociferous in her little life, and do no desperate harm, having but poor capacity for evil behind that pretty thin-lipped mask. What is the good of all this padlock business for such as she; are we not making mountains out of her molehills?"—*The Inn of Tranquillity*.

It is this helplessness of the erring individual in the face of society's cold and ruthless institutions that makes its special appeal to the dramatist's sympathy. Mr. Galsworthy is an artist, serenely detached and judicially fair, but at heart he is also the ardent reformer. All through his writing we become conscious of the struggle for mastery between these two phases of his nature. To the author the characters in the play are real men and women; he never loses sight of the individual. Their weakness touches him, and he is ever conscious of the pathos of their weak struggles against the powerful conventions and laws of society. But, on the other hand, he brings no indictment against society. If the existing state of affairs is to be condemned, that condemnation must emerge as the "spire of meaning," and only after the case for both sides had been stated with fairness. His characters, writes one critic,

"so far convince and grip that we feel first of all that the interest is human. But on reflection the impression changes and we perceive that we have been listening to a sermon very delicately, but very really, preached by one who himself feels keenly, although he knows how to hide his emotions and opinions behind a mask of rigid impartiality."

#### 4. The Story of the Play.

*Justice* is a simple, heart-rending story of a weak young man, William Falder, clerk in a solicitor's office. Urged on by feelings of love and chivalry, he decides to leave the country with the wife and children of a drunken brute, who is constantly threatening to take her life. For this purpose, in a moment of madness, he changes the figure *nine* to *ninety* on his employer's cheque which he is sent out to cash. The forgery is detected just before he leaves the office for the last time, and, in spite of the junior partner's plea for mercy, he is handed over to the police.

Act II. is entirely devoted to the trial, and here the dramatist's legal experience stands him in good stead, for it is written with a direct and simple vigour. The speech of the counsel for the defence wins our sympathy, of course, but the dramatist endeavours to be as fair as he possibly can. One or two sentences of the defending counsel give the keynote of the play:

"Gentlemen, men like the prisoner are destroyed daily under our law for want of that human insight which sees them as they are,

patients, and not criminals. . . . Gentlemen, justice is a machine that, when someone has once given it the starting push, rolls on of itself. Is this young man to be ground to pieces under this machine for an act which at the worst was one of weakness ? "

There follow three scenes in Act III. which are vivid pictures of prison life as it was in 1909. " Breaking the will of the prisoner " is the end and purpose of it all, and we catch glimpses of the mental agony and fight against madness which spring out of the solitary confinement and rule of silence. To sit through Act III. Scene 3 in a theatre, darkened, with no word spoken except that one hears the strangled sob and the terrible scream at the end when endurance is no longer possible, is a terrifying experience.

Act IV. takes us back to the solicitor's office. Falder is now a ticket-of-leave man. The firm is prepared to take him back on conditions, but the Law has not yet finished with Falder. He has had to fight for employment since leaving prison and there is some question of a forged reference. Also, he has failed to report himself. The detective re-appears, but Falder escapes by a jump that ends his life. The machine has rolled on.

#### *Discuss :*

- (1) What should Falder's employer have done on discovering the forgery ?
- (2) What criticisms would you make of the speeches of  
(a) counsel for defence, and (b) counsel for prosecution ?

### FOR FURTHER STUDY.

#### 5. The Herd Instinct.

*Justice* was first performed in 1910, and it is noteworthy that the two details in judicial administration to which it drew attention have been remedied or mitigated. One of these was the unfairness of English divorce law to poorer people. The other was the excessively severe convict and ticket-of-leave system. The Home Secretary at that time was Mr. Winston Churchill and he was responsible for amending the long period of solitary confinement so tragically represented in the play. But there is a bigger problem than either of these at the back of the dramatist's mind, namely, society's treatment of its rebels and misfits. Mr. Galsworthy's purpose can best be illustrated by a letter which he wrote to an American friend who had pointed out that the play was not in accordance with the conditions obtaining in American criminal administration :

" Human nature is the same the world over. The machinery, the setting, through which this story of the dispensation of justice is presented may be peculiar to Britain, but the essential features,

the usual blind disproportion of the whole business, the departmentalism, the self-preservative attitude of society, and the emotions at work are the same in whatever white man's country you choose to take. The play is a picture of the human herd's attitude toward an offending member—heads down, horns pointed—and of its blind trampling of him out. A picture painted in facts—as all written pictures must be—facts that happen to be English, but which might just as well have been American, or Austrian, or Dutch. If you do not look through them to what lies behind, you have missed the gist and meaning of the play. *Justice* is a machine that, when someone has once given it the starting push, rolls on of itself . . . .”—(Quoted CUNLIFFE, *Modern English Playwrights*.)

Compare in this connection the remark of Archbishop Temple some two years ago :

“What we want to-day is independence of thought with fellowship of spirit.

What we have got is herd mentality with pugnacity of spirit.”

#### 6. Criticism.

Two criticisms are often advanced against this and other plays of Mr. Galsworthy, and they are not unconnected. One is that the author has been guilty of arguing from an isolated and rare case to prove a general case. What we see in the play, says the critic, is not justice but an isolated miscarriage of justice, which may prove nothing at all.

The second criticism is that the dramatist has considerably weakened his case by taking as his hero a pathetically weak character. Falder, the solicitor's clerk, is never a vital person in the play ; he is hardly ever articulate. That is why Mr. Philip Guedalla (in *A Gallery*) says of the dramatist :

“Haunted by the cruelty of life, he tends somehow to specialise in the sort of people to whom life is always cruel, in that concave type which appears to have been designed to meet the impact of disaster, in those shadowy figures who seem to wait, effaced in their little corners, for the inquest and the coroner.”

We cannot resist the feeling that this is legitimate criticism : we suspect that the reformer in Mr. Galsworthy has triumphed over the artist. We think of the great tragedies of Greece and of Elizabethan England with their heroes, men of might and character who go down fighting nobly, and we must admit that perhaps as great drama the play is poorer just for this reason.

On the other hand, whether this be great or mediocre tragedy, it is certainly life. There are the Falders around us, men and women downed and brow-beaten by circumstance and condition. We need to be reminded of them. Society evolves its laws for the protection of its individual members, but the effectiveness of

these laws must be constantly tested by application to individual cases. There are rebels and there are those who are constitutionally misfits. Justice in its application to these cases must be tempered by understanding, and in the treatment of many it must be assisted by psychology and medical science.

*Discuss the following quotations :*

(1) "A lady lately asked me how I accounted for the immense popularity Mr. Galsworthy enjoys among the young. The explanation seems obvious when I remember the influence he had upon me in my own youth. The young are indignant before they are perceptive. They rarely inquire for the facts, but generously rush into any row to help the weak. But who are the weak? And are the strong never to be given just treatment?"

(2) "Are we enmeshed in society's institutions as deeply as our dramatist ironically supposes us to be? Was it not evident in the most tragic example of enmeshment known to us, the late war, that even here the individual remained predominant, that in a war of machines, amazingly developed, the spirit of the fighting man continued to be supremely important, that in the last resort the soldier with his bayonet and rifle and his will to endure conquered the great engines? 'Care I for the limb, the thews, the stature, bulk and big assemblance of a man! Give me the spirit, Master Shallow.'"—MR. ST. JOHN ERVINE in *The Observer*, 26th January, 1930.

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**Daily Readings for the week :**

May	2	M—Exodus 18. 5-27.
"	3	T—Exodus 21. 23-25; 28-36; 22. 5-6.
"	4	W—Exodus 22. 22 to 23. 9.
"	5	Th—Numbers 11. 16-17; 24-29.
"	6	F—Deut. 1. 5-18; 16. 18-20.
	7	S—2 Chron. 19. 4-11.
	8	S—2 Samuel 23. 1-5; Psalm 101.

May 8th.

## II.—SEEKING THE FAIR THING.

NOTES BY ANNA L. LITTLEBOY.

Bible Readings : Exodus 18. 5-7; 13-27; Deut. 16. 18-20.

Other References :

Many of the famous Greek stories turn on the supposed duty of repaying bloodshed with bloodshed, e.g., that of the ill-fated house of Agamemnon. See *The Dramas of Æschylus*. (Everyman Series. 2s.)

"Blood for blood and blow for blow,  
Thou shalt reap as thou didst sow."

(*Choephora*, p. 108.)

Suggested Hymns : 6, 10, 337.

Aim of the Lesson : To consider some early attempts to achieve justice.

### Notes on the Lesson.

In last week's lesson we saw how even sincere attempts to achieve Justice in a Court of Law sometimes fail of their aim. Yet for many centuries the human race has been trying experiments in the endeavour to settle fairly disputes between man and man. In early times the success of such endeavours depended almost entirely on the character of the Judge or Umpire. A great and fair Judge, unbound by hard-and-fast law or by a body of precedents, might give a more truly just judgment than did the modern Judge in Galsworthy's play; but a weak or covetous Judge was a real calamity to his people.

The story of the development of our Courts of Justice is a long and interesting one. In early days the King in Council was a sort of Court of Appeal for the whole realm. "Day and night," says the biographer of King Alfred, he was busied in the correction of local injustice: "for in that whole kingdom the poor had no helpers or few, save the king himself" (*Green's History*). A hundred years after the Norman Conquest we get the real origin of Trial by Jury, and a few years later, the King's Court was divided into the still existing Courts of King's Bench, Exchequer, and Common Pleas. Another hundred years, and the Court of Chancery was established to right grievances in cases in which the rigid law became injustice. About the same time in each

county, Conservators of the Peace were appointed, with the duty of seeing that the laws were enforced, and life and property secured. The powers of those local magistrates were soon extended, and they became known by the name they still bear, "Justices of the Peace." For six and a half centuries Englishmen (and lately Englishwomen) have devoted themselves—not always wisely, of course—but often with real devotion, and without payment, to "seeking the fair thing."

Let us watch to-day some much earlier attempts to achieve justice, of which we have a vivid account in the reading from Exodus.

### 1. Hebrew Organisation of Justice.

Our first Bible Reading gives us a vivid picture of Moses, worn out by being expected to settle the petty quarrels between neighbour and neighbour, as well as the matters that were of importance to the whole people. His Arab father-in-law watched him sitting as Judge "from morning unto evening" and gave him good advice. He was to depute the lesser decisions to others, and be himself the final Court of Appeal. Look at the kind of men who were needed to try even the unimportant cases (v. 21).

To this day, as T. E. Lawrence found, the Arab Sheik has to lead his tribes in war and judge their disputes in peace. Here is the story of the Emir Feisal, with whom Lawrence was staying. Customs in the East change so slowly that it probably shows us very much the kind of life that Moses was leading.

Feisal began his day at dawn, breakfasting, receiving private callers and dictating letters. "At about eight o'clock Feisal would buckle on his ceremonial dagger and walk across to the big reception tent which was open at one side. . . . The slaves regulated the crowd of men who came with petitions or complaints. If possible, business was over by noon." At two o'clock "he returned to the reception tent to the same duties as before. Lawrence never saw an Arab come away from Feisal's presence dissatisfied or hurt; and this meant not only tact on Feisal's part but a very long memory. In giving judgment he had to recall exactly who every man was, how he was related by birth or marriage, what possessions, what character he had, the history and blood feuds of his family and clan; and Feisal never seemed to stumble over facts." This business generally lasted till nearly sunset.—*Lawrence and the Arabs*. ROBERT GRAVES.

During the unsettled centuries that followed the conquest of Canaan, right up to the beginning of the monarchy, the men who led the people in war against their oppressors were still thought of in the main as *Judges*: and that part of their work still gives its name to the history of the days succeeding those of Moses and Joshua. Even after the kingdom was established, the King

was still expected to act as Judge as well as General. He had to sit "in the gate" of the city, where any could bring their cases to his notice. The sentence that tells us of David extending his kingdom over all Israel goes on to tell that he "executed judgment and justice unto all his people" (2 Sam. 8. 15). See how Absalom "stole the hearts" of the people (2 Sam. 15. 1-4); and remember how Solomon's prayer was for "an understanding heart to judge thy people," and how his fame rested on stories of his astute judgments (1 Kings 3. 16-28).

## 2. Principles of Hebrew Justice.

If we glance at the oldest code that exists in the Bible (Exodus 21 and 22) we see how careful the law was to suit penalty to offence. Notice differences in penalty according as the injury was done accidentally, purposefully or treacherously; the detailed arrangements for making restitution; and, especially, the law alluded to by Jesus as outworn—eye for eye, tooth for tooth, life for life. This sort of punishment still exists in districts where ordinary law courts do not function. The mob achieves, in a rough and ready way, what it considers to be justice, and we call it Lynch Law. We understand now that the Hebrew regulations were an attempt to discourage unlimited vengeance. The injured man or his friends must not, in their anger, kill the man who had stolen their cattle, set on fire their crops or wounded their kinsman. There must be restraint; and the penalty must balance the offence.

The provision of "Cities of Refuge" (see Num. 35) where the man who had accidentally slain another might find safety, is another interesting illustration of the search for the fair thing.

In some cases the penalty for refusal to act rightly, according to the outlook of the time, was dishonour, and doubtless the fear of public disgrace was an efficient guardian of the law. Hebrew Marriage Laws provided that, if a man died childless, his brother should marry the widow, and the first son born of this marriage should be reckoned as son and heir to the dead man. If before the elders of the city, the man refused, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (See Deut. 25. 5-10.)

## 3. Commercial Honesty.

It is interesting to notice how often honest dealing is enjoined. Look at Leviticus 6. 1-5, with the detailed penalties for "dealing falsely"; and at Leviticus 19. 35, 36, where just weights and

measures are shown to be matters of concern to Yahweh. False balances are reproved over and over again in Proverbs (e.g., 11. 1, 16. 11, 20. 10, 23). Very emphatic injunctions were contained in the oldest Laws to treat fairly strangers, widows and orphans, who were God's special care because they had none to help them on earth (Exodus 22. 21-23).

#### 4. Looking Forward.

These injunctions, and the accusation as to "respect of persons," are often repeated by Psalmists and Prophets (e.g., Amos 8. 5, 6; Isa. 10. 1, 2). Such reiteration shows that, in spite of the Law's ideal of Justice, the poor and unprotected often failed to get their rights. So, when seers and dreamers looked forward, it was to a day when a King should reign who would judge the poor with righteousness (Isa. 11. 1-5; 32. 1, etc.). See how this hope of the reign of Justice is the theme of Psalm 72.

#### Questions :

1. What is meant by "respect of persons" in the Bible? How far would *respect for persons* overcome it?
2. How far do you think the desire for revenge comes in to disturb our idea of justice?
3. Look at Leviticus 19. 33-37. What is the force of the repeated "I am the Lord your God" after each commandment?

#### Daily Readings for the week :

May	9	M—Matt.	18. 21-35.
"	10	T—Luke	6. 27-38.
"	11	W—Luke	7. 36-50.
"	12	Th—Luke	11. 29-42.
"	13	F—Luke	12. 35-48.
"	14	S—Luke	15. 1-10.
"	15	S—Luke	19. 1-10.



May 15th.

### III.—JUSTICE AND MERCY.

NOTES BY ANNA L. LITTLEBOY.

Bible Readings : Matt. 18. 21-35 ; Luke 6. 35-36.

Book References :

*Ecce Homo.* Sir John Seeley. (Macmillan. 2s.) Chapters XIX.-XXIII. These chapters will be found very valuable for our subject.

*Christian Justice.* Norman L. Robinson. "Christian Revolution" Series. (Swarthmore Press. 6s. 6d.) An interesting study of the subject ; but the author uses his own definition of justice throughout (a "valuation of personality"), which is so different from the ordinary acceptance of the word, that it is not always easy to apply the book to present conditions.

Judge Parry's *The Gospel and the Law.* (Heinemann. 8s. 6d.) might be used to illustrate the last paragraph of the notes.

*God's Way with Man.* Essay III., "Forgiveness, Human and Divine." Lily Dougall. (S.C.M. 4s.)

*Justice and Mercy.* W. F. Lofthouse. ("Teachers and Taught." 3d.)

*English Penal Methods.* E. Roy Calvert. (Friends' Book Centre. 6d.)

Illustrations useful in the lesson will be found in the Trial Scene of the *Merchant of Venice*, in Scene 5 of Drinkwater's *Abraham Lincoln*, and in the story of the *Bishop's Candlesticks*, from Victor Hugo's *Les Misérables*.

Suggested Hymns : 3, 109, 346.

Aim of the Lesson : To see how the idea of Justice has changed and widened.

#### Notes on the Lesson.

1. What do we mean by Justice ?

When, in olden days, men tried to personify Justice, they imagined the figure of a woman with bandaged eyes, so that she might not be misled by appearances ; holding a pair of scales in one hand so that the penalty might exactly balance the offence ; and in the other a sword so that punishment even to death might be executed on the offender. So Justice is represented on the Central Criminal Court and elsewhere. Is this a true image of Justice ?

Part of it is true. It embodies the ideal of fairness, of showing no respect of persons. But in other ways it no longer satisfies us. Is it *possible* to balance offence and penalty? We saw last week how the Jewish Law of "eye for eye, tooth for tooth" really tried to do this. But in England, not so long ago, a life was balanced against a theft of half-a-crown. Even now, how can you weigh a month's imprisonment against the crime of being "drunk and disorderly"? And why should Justice always be ready to exact a penalty? Might she not have equally well held a crown to reward good deeds?

In common thought Justice is almost the same thing as *Retribution*—"paying a man out," "giving him his due." "He has got his deserts," we say when a man suffers for misdeeds. Yet from very early times bare justice, in the sense of bare retribution, was found to be unsatisfactory, and the principle of *Equity* was invoked. Equity has been defined as moral justice, of which laws are the imperfect expression. "The equity of a statute" means the fair and wise construction of it, according to the intention of Parliament, as distinguished from the literal and technical construction of the words used. At first, equity was the province of special officers or of a special court; but now Judges, of whatever courts, are supposed to bring this wider and more human justice into their decisions.

## 2. A Definition of Justice.

A great many definitions have been given, but in the best of them the root idea seems to be *conformity to some rule or standard*; just as weights and measures conform to the standard weight or measure of the country. But there is no visible standard of Justice as there is of a yard or a pint. How, then, is such a standard obtained?

The Hebrew rule or standard was the conception of the character of God, gradually becoming greater and worthier, as we saw in last year's lessons. In the story of Abraham (Gen. 18. 25) he is represented as certain of one thing—namely, that the Judge of all the earth would do *right*, would act justly. Look at Isaiah 26. 7: "*Thou that art upright* dost direct the path of the just." But then, what about the wicked? What hope from "a just God" for an unrighteous people? We know how Hosea learned that Love was stronger than abstract Justice; and the later Isaiah realised that Yahweh was both "a just God and a Saviour" (Isaiah 45. 21). In the stories of the kindly treatment of evil-doers by Jesus, and in his acceptance of the death of the Cross as the grand revelation of his Father's love for men, mercy seems to push justice aside. What, then, is Mercy? Is it Injustice?

### 3. The Meaning of Mercy.

We may trace our natural sense of satisfaction at seeing punishment inflicted on a flagrant evil-doer—say, on a man who has cruelly treated a child—to sympathy with the injured person. We can remember or imagine what the feelings are which are produced by the infliction of pain, and we can easily be indignant with its cause. The sympathy of Jesus with the sufferer was stronger far than ours; but he combined sympathy with the injured party with utmost sympathy for the offender, who was, in reality, in worse plight. He showed mercy, not because the crime did not matter, but because the criminal mattered so much. If we were able to take into account what had made the wrong-doer what he is—perhaps the loveless upbringing, the slum environment, the disappointed ambition, the inherited taint—we should see the committer of even hideous crime something as did Jesus. Is not mercy in this sense the very highest form of justice?

We often mistake laxity for mercy. "Poor fellow," we say, "let him off," because we do not really care very much. It is not so easy to be merciful if the wrong really hurts us. The mercy of Jesus was anything but lax; it was the active endeavour to restore the personality of the wrong-doer. To accomplish this it might be necessary to allow the sinner to suffer, to famish in loneliness in a far country, so that at last he might "come to himself." Was it not this endeavour to restore the wrong-doer to the self he might be, to true personality, that is the key to his treatment of "sinners," of dishonest tax-gatherers and outcasts? (Luke 7. 36-50; 19. 1-10, etc.). So infinitely did he care that he went to the cross that he might win them for God. And was not his method extraordinarily successful? Can you suggest examples?

"Mercy is not 'letting off'—refusing to avail oneself of one's power to inflict pain. To do that might conceivably be the very worst thing for the person thus spared; the very opposite of mercy. Mercy looks to the greatest amount of well-being or improvement that is possible in the circumstances. It may involve kind and tender words and unexpected gentleness; or it may involve the methods of the dentist's chair or the surgeon's knife. The indolence that will not trouble to think of the due amount of pain to be inflicted, and the weakness that shrinks from inflicting pain at all, are poles apart from mercy."—W. F. LOFTHOUSE.

### 4. "Be ye therefore merciful."

Jesus made it very clear (see to-day's Bible Readings) that the man who would be his follower must be like him in showing mercy. In the *Merchant of Venice*, when Shylock is claiming his

utmost rights according to the letter of the law, Portia pleads for mercy :

" Earthly power doth then show likest God's  
When mercy seasons justice."

But mercy that is " likest God's " is no mere sentiment ; it is the effort to *redeem*, to win the evil-doer to all that he might be. And anyone who has attempted this ever so feebly knows that it means sacrifice, as did the mercy of Jesus.

*Question* : Portia's description of mercy has been called " Splendid but misleading." How far is this criticism justified ?

#### 5. Mercy in Courts of Justice.

If it is difficult to be merciful in the highest sense in our own dealings with one another, how can true mercy be shown in law courts, where it is necessary to follow general principles, and where to differentiate in treatment between one man and another would appear like injustice ?

This is a very difficult question, and we have not yet found any entirely satisfactory answer. Our punishments too often " injure the personality of the person punished, and this is immoral." " In some instances true justice would place society and not the offender in the dock, for denying him decent conditions of life " (E. Roy Calvert). But experiments towards the solution of the problem are being made. First offenders are now frequently " put upon probation," and it is the duty of the Probation Officer to keep in touch with the wrongdoer and assist him to go straight in all friendly ways. We are told that ninety-five per cent. of juvenile offenders put on probation never appear before the courts again. Extension of time is now frequently allowed for payment of fines ; and offenders under twenty-one can be sent to Borstal Institutions where they receive training. Children's Courts, educational work in prisons, and medical observation for criminals who appear to be abnormal, are all steps in the direction of making justice and mercy one. But we need to go much further.

*Question* : Does the method of mercy still restore personality ?

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#### Daily Readings for the week :

May 16	M—Galatians 6. 1-10.
" 17	T—Romans 6. 12-23.
" 18	W—James 1. 12-27.
" 19	Th—James 2. 1-23.
" 20	F—James 3.
" 21	S—James 4.
" 22	S—James 5.

May 22nd.

## IV.—LAW TAKING ITS COURSE.

NOTES BY ANNA L. LITTLEBOY.

Bible Reading : Galatians 6. 1-9.

Book References :

*Reality*. Canon Streeter. (Macmillan. 7s. 6d.) Chapter VIII.,  
"The Defeat of Evil."

*Ecce Homo*. Chapters XIX.-XXIII.

*God's Way with Man*. Lily Dougall. Essay V., "Beyond  
Justice." (S.C.M. 4s.)

*The Crescent Moon*. Rabindranath Tagore. Page 22, "The  
Judge." (Macmillan. 5s.)

Suggested Hymns : 101, 390, 169.

Aim of the Lesson : To consider the truth of the words :—"In a moral  
Universe there is a sense in which all bills must be paid."

### Notes on the Lesson.

#### 1. The Bible Reading.

In the verses which immediately precede our Bible Reading, Paul makes a long list of what he calls "the works of the flesh," using the word "flesh" to signify the uncontrolled instincts and desires which man shares with the brutes; and which, just because of his higher possibilities, lead him to evils of which brutes have no knowledge. With these he contrasts the fruit, the natural and expected outcome, of being dominated by the Spirit, God working in the heart of man. Then, after exhortations to help one another towards the higher life, and to be more severe on our own slippings from the path than on those of our neighbours, he goes on (ch. 6, 7, 8) to assure his friends with great solemnity that what they sow, that they will reap.

In the garden we cannot let dandelions scatter their seeds without the certainty of a resulting crop of dandelions. If we plant beans or nasturtium seeds, we look confidently for beans or nasturtiums, and for nothing else. In the same way, if we "sow to the flesh," if we sow such deeds as are enumerated a few verses earlier, we shall "reap corruption"; if we sow "to the spirit" we shall reap eternal life.

## 2. Paying the Bills.

Moral law—the law of conduct—appeared to Paul to produce its consequences as infallibly as does natural law. Given a certain cause, a certain effect must follow. Our word *consequence* simply means "the thing that follows"; and all our processes, whether in the laboratory of the chemist or the kitchen of the housewife, depend for their being carried to a successful issue upon our certainty of the law that effect follows cause. The effect may be good or bad; but if in the laboratory a mistake is made and an explosion follows, we do not think of it as a *punishment* for the chemist. If the cook forgets her cake in the oven, and it is burnt, she does not cry out against Heaven for punishing her, but recognises the consequence of her own carelessness.

## 3. Consequence and Punishment.

Cause and effect, then, is the principle by which we plan our lives. Canon Streeter says:

"Practically, unless I knew that I could reckon on things happening in accordance with some fixed or ascertainable principle, I might wish, but I could never act or plan. If fire sometimes heated, sometimes froze, the kettle, who could invite a friend to tea? If the laws of specific gravity changed from day to day, who would venture in balloon or ship? Science is always discovering some new law; but this, so far from being the discovery of a fresh limit to man's liberty, puts new power into his hands."

Canon Streeter goes on to point out that in the same way it is certain that evil deeds will *always* produce evil results. Punishment may or may not follow; Consequences must. If a child pulls a saucepan off the fire on to his foot, he may or may not get smacked, but he certainly will get scalded. All of us can see that this is so; yet do we not often, in matters of conduct, put down as punishment what is really consequence?

Another way in which Punishment differs from Consequence is that Punishment is always unpleasant, whereas Consequence may or may not be disagreeable.

"How sad and bad and mad it was—  
But then, how it was sweet!"

Yet it remains true that "God is not mocked." Even if no unpleasant consequences are recognised, wrong-doing *always* results in moral deterioration. Our "pleasant vices," as Edgar calls them in *King Lear*, apart from their consequences to others, weaken our will, bring spirit into bondage to "flesh," and make it harder for us to live worthily, to attain "unto a full-grown man, unto the measure of the stature of the fullness of Christ"

(Eph. 4. 13). The crop of wild oats, sown and almost forgotten, springs up to spoil the fruitfulness of our garden.

"The gods are just, and of our pleasant vices  
Make instruments to plague us."

It is easy to think of examples of this "law" both within and without the covers of our Bible. David had allowed himself a harem, after the fashion of an Eastern potentate; the results were family feuds and pain and shame to himself and to innocent people. The terrible story of King Lear, referred to above, is full of examples. Look at the story of Macbeth, and see how his successful ambition left him a friendless man, the prey to terrible imaginings. The old fable of the herd-boy who cried "Wolf!" for fun so often that when the wolf really came the villagers did not take him seriously and he lost the best of his flock, might serve as another instance. If we look round about us to-day, how many we may see whose lives are ruined by hard drinking, by small dishonesties which kill trust, by selfishness which leaves people wondering why no man cares for them. Happily the truth cuts both ways, and many kindly, unselfish souls reap what they have sown in the love of children or friends.

#### 4. Love never Fails.

Does this principle of effect inevitably following cause conflict with God's way of mingling mercy with justice? Would it be either just or merciful if we could always hope to be "let off" the consequences of our deeds? It has been the weak point of some evangelical preaching that the Gospel has been represented as a way of escaping consequences. But must we therefore think of God as powerless to help us when we want to turn over the new leaf? It has been well said that though God does not unmake the past, *God is able to re-make the man*. Let a man pay enough heed to his conscience to feel regret for his fault and a desire to live differently, and a start towards a new life has already been made. The teaching of Jesus makes it plain that God "refuses to be estranged." "Let the repentant soul realise that, in spite of all, he still has an infinite value for God, that there is still a work he can do for God and man," and the new life, difficult as it well may be, yet full of hope and possibility, is beginning.

"He only may chastise who loves" (Tagore).

*Question*: Consider the case of a drunkard who is reclaimed and becomes a worker in the Salvation Army. How does his past life help or hinder him? How would you explain the fact that he may have more persuasive power than another man who has never yielded to a craving for drink?

**Daily Readings for the week :**

- May 23 M—Isaiah 61.  
" 24 T—Isaiah 62.  
" 25 W—Psalm 66.  
" 26 Th—Psalm 72.  
" 27 F—Psalm 81.  
" 28 S—1 Peter 2. 13-25.  
" 29 S—Romans 13. 1-10.



## Section VII.

## Freedom.

NOTES BY WILFRED H. LEIGHTON, M.A.

## Introduction.

This section of five lessons, including a biographical lesson, is devoted to the study of freedom, and is an attempt to help us to affirm our belief in that word and all that it implies. The word itself, like so many words of deep meaning, defies exact definition, but all of us have a sense of its implications. We can, perhaps, more readily explain what it means to be a prisoner than to be free, since the presence of restrictions confines our life to known limits. It is always easier to know what we cannot, than to know what we can, do ; and more difficult still to know how to do it. Restraint is negative ; freedom is positive, and for that reason the word has a hold on our imagination. We respond to it because its magic stimulates both feeling and thought.

There is much in the world to-day which blurs the vision of freedom, but it is this which constitutes a challenge to the pessimism that is so devitalising to thought and action. It is true that those who care for liberty are generally in a minority, but an active and virile minority can achieve the seemingly impossible, as the history of every age proves. Freedom, like Truth, will never die. It is only when men grow apathetic that reactionary forces gain a temporary victory, and, if the world to-day exhibits the spectacle of the misuse of power in more fields than one, the fact is both a warning and a challenge which, if taken and accepted, will inevitably lead to the widening of the boundaries of human freedom and to the greater emancipation of the spirit of man.

The notes in the following lessons owe much to a perusal of several authorities, chief among them being *Liberty in the Modern State*, by H. J. Laski, which might well be chosen as the text-book for the series (Faber. 7s. 6d.). The book "is far more passionately written than John Stuart Mill's famous essay. The emotional quality which vibrates through its pages entitles it

to be placed beside all the great pleas for liberty which, whether uttered in speech or in writing, have been strongly felt. Mr. Laski, who knows what he wants and asks for it on rational grounds, writes, nevertheless, from deeply-felt emotions which lend vigour and conviction to what he says."—WM. A. ROBSON, in *The Political Quarterly*.

Other books recommended are :—

*The Dangers of Obedience*, by H. J. Laski. (Harper. 10s. 6d.) In this book Mr. Laski pursues the same theme, and includes studies on Machiavelli, Rousseau, the American Political System, Modern Business, Teacher and Student, and the Academic Mind.

*On Liberty*. J. S. Mill. (World's Classics. 2s.) This work is a classic and remains very valuable. It is not easy, and the reader must be prepared for abstract reasoning.

*The Foundations of Liberty*. E. F. B. Fell. (Out of print, but may be obtainable from a library.) This is not a difficult book. The author's plea is that man is a spiritual being, and therefore the foundations of liberty are spiritual and not material. The same author's *Personal Liberty : The Great Problem of To-day* (Methuen. 5s.) may also be found useful.

*Equality*. R. H. Tawney. (Allen & Unwin. 4s. 6d.) The Halley Stewart Lectures for 1929. Section on "Liberty and Equality."

*Towards Democracy*. Edward Carpenter. (Allen & Unwin. 5s.)

*History of Trade Unionism to 1920*. Sidney and Beatrice Webb. From a library.

*The Age of the Chartists*. J. L. and B. Hammond. (Longmans. 12s. 6d.) A recent book, and recommended to those who wish to study the social causes and cultural background of Chartism.

*Alton Locke*. Charles Kingsley. (Everyman. 2s.)

*Yeast*. Charles Kingsley. (Everyman. 2s.)

Wordsworth's Sonnets on "Liberty and Order."

*The Duties of Man*. Mazzini. (Everyman. 2s.)

Lesson 400  
Lesson  
Reading  
Lesson  
Lesson

May 29th.

## I. —WHAT DO WE MEAN BY FREEDOM?

Bible Readings : Isaiah 61. 1 ; 1 Peter 2. 15-16.

### Book References :

See book list on p. 114, but special reference should be made to  
*On Liberty*, by J. S. Mill.

*Liberty in the Modern State*. H. J. Laski. Chapter I.

For the relationship of Freedom to economics and politics, consult  
*Equality*, by R. H. Tawney. Chapter VI., section 11, on  
"Liberty and Equality." (Allen & Unwin. 4s. 6d.)

### Illustrative Quotation :

" Of old sat Freedom on the heights,  
The thunders breaking at her feet ;  
Above her shook the starry lights,  
She heard the torrents meet.

Then swept she down through town and field,  
To mingle with the human race,  
And part by part to men revealed  
The fullness of her face."

Suggested Hymns : 26, 71, 158.

Aim of the Lesson : To understand the meaning of the word  
" freedom."

### Notes on the Lesson.

We say that we believe in freedom. What do we mean ?  
We often use the expression, " This is a free country." Does  
this mean that we can do what we like ? We know that we  
cannot, since we are *bound* to take account of other people, which  
means that the word " freedom " denotes something social as  
well as personal.

We wish to build a house. How far are we free in respect of  
(a) site, (b) size, (c) type ?

We wish to educate our children. With what conditions must  
we comply ?

We desire to travel on the continent. Are we quite free to  
do so ?

An Adult School wishes to act a play. What conditions must  
be fulfilled ?

Think out other examples of the limited nature of our freedom.

It is precisely because freedom is social as well as personal in its implications, that its real nature, in a highly organised and complex society such as ours, is difficult to define. Let us, therefore, begin with simple and primitive conditions.

### 1. Robinson Crusoe Freedom.

The picture of Robinson Crusoe holding undisputed sway over an uninhabited island is well known. It is interesting because it has a bearing on the nature of freedom. We may say that he was free to do exactly as he wished, in his own way, and in his own time. He was free to live or die. He chose to live, and therefore became subject to the laws of health and the instinct of self-preservation. To disregard these meant disaster. But note that he was free to make the choice. The only laws he had to obey were laws respecting himself. His obligations and responsibilities were purely personal. Society didn't exist. Freedom, therefore, meant little, because there was no check upon it.

### 2. Freedom of Primitive Society.

Life as we know it is not a Robinson Crusoe existence, but something lived in association with other people. The earliest unit of society was probably the family, the members of which acknowledged the leadership of one called the head. They were largely dependent on him, and therefore subject to him. He "ruled," and thus accepted responsibilities which themselves curtailed his own freedom. When the younger members of the group broke the tie of dependence they were no longer subject to the ruling of the head, unless they voluntarily accepted it. Their service was free service.

So far, then, we may say that dependence means an absence of freedom and that independence begins freedom.

Relate these points to such questions as the abolition of slavery and serfdom, and to the desire of peoples and races to be freed from the dominance of other races. Think out examples of such in history and at the present time.

### 3. Freedom in the Modern State.

"*The Absence of Restraint.*" In any consideration of the meaning of freedom, it is difficult to avoid being abstract and general in the use of words. Consider the following statement from H. J. Laski's book, *Liberty in the Modern State* :—

"Liberty is essentially an absence of restraint." This "implies power to expand, the choice by the individual of his own way of

life without imposed prohibitions from without. Men cannot, as Rousseau claimed, be forced into freedom. They do not, as Hegel insisted, find their liberty in obedience to the law. They are free when the rules under which they live leave them without a sense of frustration in realms they deem significant. They are unfree whenever the rules to which they have to conform compel them to conduct which they dislike and resent."

How far do you agree with this statement? Can you suggest illustrations to prove it?

#### 4. Freedom as a Positive Quality.

Here is another definition, from Lord Acton's *History of Freedom and Other Essays*, chapter 1:—

"By liberty I mean the assurance that every man shall be protected in doing what he believes his duty, against the influence of authority and majorities, custom and opinion. The State is competent to assign duties and draw the line between good and evil, only in its own immediate sphere. Beyond the limit of things necessary for its well-being, it can only give indirect help to fight the battle of life, by promoting the influences which prevail against temptation—religion, education, and the distribution of wealth. The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities. . . . Liberty is not a means to a higher political end. It is itself the highest end."

This quotation is important because it counteracts a theory to the effect that freedom in the modern world is dependent on the subordination of the individual to the common will, called the State. The argument is often put something like this: "The liberty of each citizen is born of and must be subordinated to the liberty of that greater whole from which his whole meaning is derived." We are free, that is, not for ourselves, but for the larger whole which we call society or the State.

This reasoning would be excellent if there existed such a thing as the common will. No such thing exists. On occasion the individual wills which make up society act in unison, as, for example, when a nation goes to war with another nation. Even then there are dissentient voices. The common will is sometimes stated to be a common desire for the common good. We may grant this, but we recognise that one man's method of seeking the common good differs from another. Hence different views in politics, religion, etc. This argument may, of course, be taken much further by those who wish.

"Our pooling of experiences to make a common purpose somewhere is in no case other than fragmentary. We remain ourselves even when we join with others to attain some common object of desire."—H. J. LASKI.

Lord Acton's statement is valuable also because it stresses freedom as a quality of action. "Every man shall be protected in doing what he believes his duty." Professor MacMurray states freedom as meaning "freedom to do something. That is why we cannot think that material objects are free: they do not do things; they are always used." When a thing does express its nature, and when it does this of itself, we say that it is free. To put it another way, "everything has its own nature, and when it expresses its own nature in action it is free or acts freely. When anything acts of itself, or 'off its own bat,' it acts freely. To be free, then, is to express one's own nature in action." Freedom is a quality of action.

### 5. Factors which limit Freedom.

In a complex society like ours, unrestricted action is impossible. Rules and regulations are necessary. For example, if we drive a motor-car we must drive on the proper side of the road in order to achieve the freedom to drive at all. We must educate our children, in order that they may enter the region of the freedom of the mind. But there are certain factors which unnecessarily limit our freedom.

(a) *Power.* To-day it is often asserted, probably with a good deal of truth, that the control of economic forces is the key to political control. What happens to freedom when power, either economic or political, is centred in a minority? Consider these statements:

"Power as such, when uncontrolled, is always the natural enemy of freedom."

"There will never be liberty in any state where there is an excessive concentration of power at the centre."—H. J. LASKI.

Think of Russia and Italy in this connection.

(b) *Absence of Security.* Freedom does not depend on possessions, but it is obvious that if a man is deprived of the means of security in his livelihood he can never be free, since he will be the prey of mental and physical servitude which destroys any real sense of freedom.

"Once and for all, let us agree that property alone does not make a man free. But those who know the normal life of the poor, its perpetual fear of the morrow, its haunting sense of impending disaster, its fitful search for beauty which perpetually eludes, will realise well enough that, without economic security, liberty is not worth having."—H. J. LASKI.

(c) *Inequalities.* Men are not equal in physical, mental or spiritual powers, but with a few exceptions, such as mentally

defectives and criminals, all have the right to political and social privileges. The absence of such creates strife in society. History is full of struggles to abolish special privileges and to enlarge the boundaries of the inheritance of every man. The tragedy often is that the freedom so won is disregarded or even misused. The percentage of people who do not go to the poll at election time is proof enough. "The more equality there is in a State, the more use, in general, we can make of our freedom."

Think out other examples of factors which limit freedom, and then consider the following :—

"Our business is to secure such a balance between the liberty we need and the authority that is essential as to leave the average man with a clear sense that he has elbow-room for the continuous expression of his personality."—H. J. LASKI.

#### 6. Conclusion.

To define Freedom is almost as difficult as to define Beauty, or Truth, or Goodness. It is something best realised in living. Much of the talk about freedom to-day is concerned, and rightly concerned, with political freedom. We need, however, to remember that true freedom begins with the individual. If he is enslaved by old ideas, habits, vices, customs, traditions, superstitions, etc., outward freedom will not mean a great deal to him.

In closing, consider the following prayer written by Rabindranath Tagore :—

Where the mind is without fear and the head is held high,  
Where knowledge is free,  
Where the world has not been broken up into fragments by narrow  
domestic walls,  
Where words come out from the depth of truth,  
Where tireless striving stretches its arms towards perfection,  
Where the clear stream of reason has not lost its way into the  
dreary desert sand of dead habit,  
Where the mind is led forward by Thee into ever-widening thought  
and action—  
Into that heaven of freedom, my Father, let my country awake.  
—*Gitanjali*, No. 35.

#### 7. Points for Lesson openers.

This lesson is an attempt at a definition of freedom. Some preparation is desirable in the form of reading one of the standard works, two of which, J. S. Mill's *On Liberty*, and H. J. Laski's *Liberty in the Modern State*, are strongly recommended. If not these, copies of *The Listener* for June 11th, 1930, which contains an article, "What is Freedom," by Professor Macmurray, and for November 19th to December 24th inclusive, which contain a series of articles by Ernest Barker on "What is Liberty?"

In the notes the following points have been attempted :

Freedom in a primitive society—where freedom begins with independence of a quite simple character.

Freedom as the absence of restraint.

Freedom as a positive quality—the quality of action.

Factors which curtail freedom.

All these points need to be discussed thoroughly, as this is a discussion lesson, provided the discussion is based on thought, experience or preparation.

It may be that all the points will not be possible of treatment. In this case it will be advisable for the leader to gather together the main points and summarise them at the end. The final note should be the prayer by Tagore and the Bible Readings.

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**Daily Readings for the week :**

May	30	M—Romans 14. 1-12.
"	31	T—Romans 14. 13 to 15. 6.
June	1	W—1 Cor. 7. 17-24 ; 9. 1-12.
"	2	Th—1 Cor. 9. 13-27.
"	3	F—1 Cor. 10. 23 to 11. 1.
"	4	S—1 Cor. 12. 1-20.
"	5	S—1 Cor. 12. 18 to 13. 2 ; 14. 1-4.



June 5th.

## II.—FREEDOM OF THE MIND.

Bible Reading : 1 Cor. 12. 1-20.

Book References :

*Liberty in the Modern State.* H. J. Laski. Chapter II.

For the question of censorship, see the preface to *The Shewing-up of Blanco Posnet*, by G. B. Shaw. (Constable. 6s.)

For Trade Unionism, see *History of Trade Unionism*, by Sidney and Beatrice Webb.

As a general survey of the subject, see *The Growth of Freedom*, by H. W. Nevins. (Out of print.)

Keynote of Thought :

"Give me the liberty to know, to utter, and to argue freely, according to conscience, above all liberties."—JOHN MILTON, in *Areopagitica*.

Suggested Hymns : 1, 96, 330.

Aim of the Lesson : To affirm the need for the free expression of opinion.

### Notes on the Lesson.

This lesson will be concerned with :—

Freedom of Expression in (a) Speech, and (b) Writing.

Freedom of Association.

Freedom of Conscience.

#### 1. Freedom of Expression.

Freedom to express oneself may take many forms. In fact, unless we do express ourselves in some way or ways, we are not really living to the full, and may be stunting the growth of our personality. Actually we are all continually expressing ourselves in word and action—some more than others. The painting of a picture, the writing of a play, a book, or a poem, acting in a play, the composition or execution of music, the carving of a statue, the building of a house, in short, the doing of anything, is a form of self-expression. All this appears harmless enough until it is realised that what one speaks, or writes, or executes may be regarded as harmful, dangerous or obnoxious by other people. It is, therefore, necessary to understand the nature of freedom of expression more clearly.

## 2. Freedom of Speech.

Ruling out of account such matters as statements which may be regarded as defaming the character of an individual, how far are we free to make any kind of statement in public? Take the case of those who believe that social and political progress depends on revolution; or those who maintain that some form of autocracy is necessary to the country's welfare; or those who believe that the idea of evolution is fallacious and denounce it. Should these people be prevented from expressing themselves in public? If so, where is the line to be drawn? Should we not have to suppress all kinds of religious and political opinions which are held by minorities? How much was gained by suppressing the early Christians in the Roman Empire? Think out other implications of this question of the freedom of speech.

## 3. Freedom of Writing.

This is closely allied to freedom of speech, except that a stricter watch can be kept on what is written than upon what is spoken; but the same principle is involved. In this country there exists a censorship of plays which to many people appears to be very necessary, whilst to others it is an unnecessary obstruction to freedom of expression. In the main the censorship is concerned with such things as blasphemy, obscenity, or international relationships—at least in peace time. It is legitimate to defame the enemy in war time, and in fact is encouraged as propaganda! In connection with blasphemy it needs to be pointed out that what is blasphemy in Tennessee is not blasphemy in New York or London, though, curiously enough, what was regarded as an offence to religious opinion in London was not so regarded in America. The beautiful play written by an American Negro, Marc Connelly, called *Green Pastures*, has been prohibited a performance in England, though the play can be read here.

The whole problem of the censorship might very profitably be dealt with more fully in many Schools.

## 4. The Political Aspect.

Let us begin with a few questions:—

How far is freedom of expression, either in speech or writing, permissible in (a) normal times, (b) times of crisis?

Think in this connection of subversive propaganda during, say, a general strike, or anti-war demonstrations in times of international conflict.

Consider the following:—

"We must, I think, begin by a distinction between the written and the spoken word. If an English Communist reader writes

a book or pamphlet, whatever its substance, and to whomever it is addressed, I do not think the law ought to be used against him. For it is the history of these matters that if governments once prohibit men from seeking to prove in writing that violent revolution is desirable, they will, sooner or later, prohibit them for saying that the social order they represent is not divine. In Italy, at the moment, for example, papers are actually suppressed not for anything positive that they say, but because there is absent from their pages frequent and emphatic eulogy of the present régime; there have been even calls for suppression because particular papers, while saying no word against Mussolini, have been too insistently eulogistic of the Papacy."—H. J. LASKI.

Russia provides another example of suppression of free speech and writing.

Does suppression ever achieve its end?

"There is, I think, an undeniable difference between freedom of written and freedom of spoken expression. . . . I do not think a government can be left to the not always tender mercies of an orator with a grievance to exploit. The State, clearly, has the right to protection against the kind of public utterance which is bound to result in disorder."—H. J. LASKI.

Can you supply a reason why the written word is often less explosive than the spoken one in connection with criticism of the Government?

#### 5. Freedom of Association.

To-day, in England, we are accustomed to the freedom to join any organisation we choose. It has not always been so, and it may not always remain. During the later years of Queen Elizabeth, it was dangerous to be a professing Roman Catholic; after the Restoration, in 1660, it was a hardship to be a Puritan. During the French Revolution and the Napoleonic Wars, associations of workmen were prohibited in this country. At the present time one may join any kind or any number of organisations. Is this a good thing?

In this connection one or two questions are relevant:—

(1) One is free to join the Church of England, but that Church is not entirely free, since it is a State church, and in times of crisis may find itself in grave dilemmas. In time of war, for example, what must be its message? Can it legitimately oppose the decrees of the State? Would the Church of England gain in real freedom if it were disestablished? Think of the spiritual independence of the Church of Scotland in this connection.

(2) Should the State grant permission to its servants to join unions?

(3) Would it be profitable for government officials to seek election to Parliament?

## 6. Freedom of Conscience.

In the past this has been associated mainly with religion, the history of which is strewn with the horrors of persecution and oppression, not because men were consciously inhuman, or deliberately cruel, but because they believed themselves to be upholders of truth. To-day religious freedom has been attained, but men may still be persecuted for holding certain religious beliefs. On the Continent of Europe, many countries continue the practice of conscription as a means of self-defence. To object on religious grounds to military service means imprisonment, or, in time of war, even death. There is now no conscription in England, but conscientious objectors were nevertheless imprisoned in war time, when military service was compulsory.

There are, of course, certain restrictions necessary even connected with freedom of conscience. Any man is free to become a Christian Scientist, but if he suffers from small-pox or, for that matter, any contagious disease, it is obviously necessary for the State to demand isolation.

Can you think of other examples where freedom of conscience might lead to embarrassing or dangerous situations?

## 7. For further consideration.

*The Press.* What obligations does a free press owe to the community?

What are the kinds of matters you would like to see eliminated from our papers?

*The Cinema.* By the Cinematograph Act of 1909, a Board of Censors was established by which the trade itself examines films in advance of production. Do you think that this constitutes a sufficient control in view of the fact that Cinema Enquiry Committees have been set up in several towns to draw public attention to "the harmful and undesirable nature of many of the films shown in picture houses"?

*Self-Government.* Consider the following:—

"Even in cases where the majority goes persistently wrong, it is better for a nation to control its own destiny, learning by bitter suffering and admitting the free discussion or criticism of every decision, than to avoid the evil consequences of error by submitting to the dictation of one man, however wise, or one class, however devoted."—H. W. NEVINSON : *The Growth of Freedom*.

*The Bible Reading.* The keynote of this passage is found in verse 4 : "Now there are diversities of gifts, but the same spirit." "Diversities of gifts" surely implies differences of

opinion as well as differences of contribution. It is clear that people differ, often considerably, in their view-points to all important questions connected with politics and religion, and what are often insignificant and trivial details are enlarged into the appearance of important matters. Forms of worship, rites and ceremonies, have been, and still are, subjects of controversy. The spirit of religion is thus chilled. In politics, too, theories become the battleground of abortive argument, and unity in essential matters gives place to partisan narrowness. Freedom in religion and politics is absolutely necessary, but we need to remember that diversity of gifts means diversity of taste, of points of view, of approach to problems, and different ways of action. Inspired by the same spirit, all these differences could be very largely harmonised, at any rate, on essential points, and the true meaning of freedom in relation to "diversities of gifts" would be realised. Think this out.

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Daily Readings for the week :

June	6	M—Romans 8. 14-21 ; John 8. 31-36.
"	7	T—Isaiah 30. 1-17.
"	8	W—Isaiah 31.
"	9	Th—Isaiah 32. 1-17.
"	10	F—Isaiah 42. 1-12.
"	11	S—Isaiah 44. 9-20.
"	12	S—Isaiah 59. 1-20.

June 12th.

### III.—FREEDOM AND TRUTH.

Bible Readings : Romans 8. 15-21 ; John 8. 31-32.

**Book References :**

*Liberty in the Modern State.* H. J. Laski. Chapter III : " Liberty and Social Power." Strongly recommended. Provocative and stimulating.

Wordsworth's Sonnets on " Liberty and Order."

*Unto this Last.* John Ruskin. (Various cheap editions.)

*The Duties of Man.* Mazzini. (Everyman. 2s.) Interesting as a transcript of nineteenth century thought and still morally sound. But we must keep in mind that Mazzini lived in a time of explosive nationalism which had not been modified by the international ideas of to-day.

*On Liberty.* J. S. Mill. Still very valuable.

*Introduction to Political Science.* J. R. Seeley. Chapters V., VI. and VII. (Macmillan. 3s. 6d.)

Suggested Hymns : 240, 243, 257, 413.

Aim of the Lesson : To see the relationship between freedom and truth.

#### Notes on the Lesson.

Here is a quotation : " A free life is the only life worthy of a human being. That which is not free is not responsible, and that which is not responsible is not moral. In other words, freedom is the condition of morality."

Discuss the implications of this statement. If it takes the whole lesson, so much the better. If it does not, then the following points can be tackled.

#### 1. Freedom and Education.

Freedom depends on many things—particularly health of body, a reasonable measure of economic security (which we noticed in our first lesson), and, perhaps most important of all, on education. It is obvious that, however cultured and well-to-do a man may be, if he does not enjoy good health, he cannot be, in the best sense of the word, free. On the other hand, a man in the best of health, but without the means of subsistence (which is an unlikely state of affairs, seeing that health depends on nourishment), cannot be free, since his whole attention will

be concentrated on obtaining the necessities of subsistence. But it is equally clear that a man enjoying both health and wealth but who is not educated, is not a free man, since to a very large extent he will be a slave to other people's opinions. The educated person is the one who can receive ideas, ponder over them, pass judgments and make independent decisions. The uneducated person tends to be irresponsible, and therefore non-moral, particularly in matters of social conduct. Education, then, is the first necessity of freedom, and through education a person becomes responsible and grows into a moral being. But there are degrees in education, and for our purpose the only education which will suffice is that which enables a man to judge independently of prejudices, propaganda or bias.

Consider another quotation :—

“ It may make all the difference to the intellectual climate of a people whether, for instance, the history learned by children in schools is wide and generous, or parochial and narrow ; whether its teachers cultivate the sceptical mind, or the positive. People who are imprisoned in dogmas in childhood will have an agonizing struggle to escape from stereotypes, and they may well have been so taught that they either, after effort, succumb, or do not even know that it is necessary to struggle at all. I do not know how to emphasise sufficiently the quite inescapable importance to freedom of the content of the educational process.”—H. J. LASKI.

Of course, it is not only in schools, but in the home, in the street and in the church, that the educative process goes on, and therefore, if men are to be free, they must be trained in every way to be aware of that which is biased or prejudiced. The educated man is one who can approach all questions with an open mind, who can judge impartially the facts which are presented, either by the propagandist or by independent persons who have no axe to grind.

## 2. How to develop the Independent Mind.

Obviously there is no one method ; but very largely it will depend on educational methods, whether in the day school, the home, the church or the Adult School. Prejudices, dogmas, preconceived ideas, all tend to warp the judgment. So, too, do the impressions we absorb from the literature we read. In this connection the daily press exerts very great influence.

During the General Strike, in 1926, there were only two papers published, one representing the Government and the other putting forward the views of the trade unions. Where lay the truth ? Was it discernible at all in either paper ? How far did we all, according to our politics or our prejudices, choose to read either the one or the other ?

Think in this connection of the reports which are received from Russia, Italy and India. Papers tend to select the facts which support their political view-point and to ignore or suppress those which are contrary. As an example of this, think of what happened when, a few years ago, a Labour delegation returned from Russia, with a statement made by Peter Kropotkin on the condition of that country. One paper, representing the Conservative interests, published the remarks which attacked the Bolshevik régime; another, representing Labour interests in this country, published the statements favourable to the Communist experiment. Readers of each paper had a partial view of the whole report and imagined they had the truth. Actually their prejudices were fed, and they were made more self-satisfied with their own particular political view-point.

Numerous similar instances might be stated. Think out one or two. Election times provide abundant opportunities for propaganda and partisan view-points, whereby the mind of the electorate is stamped into ideas which are not beliefs at all, but very often only prejudices.

In connection with the influence exerted by great public organs like newspapers, may we not, without in any sense wishing to be partisan, pay tribute to the work for truth which has been performed by C. P. Scott of the *Manchester Guardian*.

### 3. The Influence of the Teacher or Leader.

In childhood there is a tendency to hero-worship which has enormous potentialities for good or ill. Admiration may lead to imitation, and many years may elapse before the influence fades, if, indeed, it ever does. Many of us can pay tribute to the moulding influence of our schoolmasters and teachers, who may have left an indelible mark on our character. The responsibilities on the part of teachers, and, of course, parents, are therefore immense. But what concerns us here is the mind that is influenced. The teacher has the difficult task of training independence of mind, whilst at the same time giving opportunities to imitate nobility of character.

The same is equally true in connection with leadership in adult organisations, such as churches, Adult Schools, social clubs, etc. When the leader is respected—and mutual respect is the first condition of any kind of leadership—his potentialities for influence are very great. Many Adult Schools take on the character of their leaders. This may, or may not be, a good thing. The point for discussion is whether it is not essential to strive, in our Adult Schools, for independence of mind, keeping at the same time the fellowship of spirit.



How, then, can this independence of mind be trained ? Discuss the following points :—

(1) It begins with early education, and is fostered by teachers and parents who themselves have acquired it.

(2) It depends on how knowledge is treated. Are we out for propaganda or are we out for truth ? Consider the following : " Propaganda can produce immense results in a brief space of time. . . . Creative educational change takes something like a generation before its results are manifest upon a wide scale."

(3) It depends upon an attitude of mind which deliberately seeks to know all points of view, just as the scientist, methodically, and with infinite care, tests everything before pronouncing judgment.

(4) It depends ultimately on what we are.

Can you add to these points ?

#### 4. The Bible Readings.

In the first passage, Paul would have us believe that Christians are called by the very spirit of their religion to be free. Consider verse 15. Further, that our relationship to God is as that of children to their father. We are, therefore, not in the position of slaves or servants, but members of a family. At the end of this passage there is a fine verse (21) which is a magnificent statement of the Christian position in relation to freedom. What is the kind of corruption that Paul might have had in mind when he wrote, " because the creature itself also shall be delivered from the bondage of corruption " ? Was he thinking of the lack of truth which prevents social life from being the fine thing it might be ? Or do you think he was concerned with the corruption of an individual's life ? Possibly the latter, but remember that the quality of social life depends upon the individuals who make it up. To be free means to be released from the bondage of fear and untruth. The second reading may be regarded as the keynote of the lesson. To be disciples of Jesus is to know the truth which was enshrined in his life, and teaching—a moral and spiritual truth which makes men free.

#### *For Discussion :*

(1) What recent events in political or social life illustrate an absence of truth which prevents freedom of expression or of thought ?

(2) What important issues to-day call for sympathetic understanding of different view-points ?

(3) In what connections, or for what purposes, would you justify propaganda ?

(4) Admitting the need for propaganda in connection with any cause, such as temperance, or disarmament, or dominion status for India, or objection to military service, is there anything gained by suppressing facts, or not giving a fair deal to the opposite point of view ?

(5) How does being true to oneself help one to be free ?

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Daily Readings for the week :

June 13 M—Galatians 5. 13-26 ; v. 1.  
.. 14 T—Matt. 11. 25-30 ; Luke 10. 23-24.  
.. 15 W—Matt. 15. 1-20.  
.. 16 Th—Matt. 18. 1-14.  
.. 17 F—Mark 10. 17-31.  
.. 18 S—John 13. 1-20.  
.. 19 S—John 15. 8-17 ; 16. 24-33.

June 19th.

## IV.—SPIRITUAL RELEASE.

Bible Reading : Gal. 5. 13-26.

Book References :

*An Outline of Psychology.* Wm. McDougall. (Methuen. 12s.)

With special reference to Chapter XVII., on " Character."

*Psychology and Morals.* J. A. Hadfield. (Methuen. 6s.)

*God, Nature and Human Freedom.* G. K. Hibbert. (Out of print.)

Wordsworth's " The Happy Warrior."

Illustrative Quotation :

Freedom is not the surfeit of greedy maw,  
 Revel of licence, riot of insolent sway,  
 Plucking of folly from life's gaudy May,  
 Or gluttonous passion of eye or tooth or claw.  
 These are man's servitudes beneath the paw  
 Of the brute æons of his yesterday ;  
 Freedom is when the spirit controls our clay  
 And orders our being by its inward law.—

A duty, yet ever glad with kindling hope,  
 A birthright, yet it lifts not up with pride,  
 Rather, a higher world of wider scope,  
 Where the soul's longing may be satisfied—  
 An unhorizoned world, whose glories glance  
 Through this close prison of flesh and circumstance.

—WM. C. BRAITHWAITE.

Keynote of Thought :

" Whose service is perfect freedom." (*Book of Common Prayer*.)

Suggested Hymns : 383, 325, 396.

Aim of the Lesson : To know the essentials of the emancipation of the human spirit.

### Notes on the Lesson.

In order to understand what is meant by spiritual release, we must first glance at the things which tend to enslave us.

1. Enslavements.

Men and women are often slaves to a multitude of things, but for the purpose of this lesson they may be grouped under four heads :—

(a) *Habits.* We are not born with habits, they are acquired by us, particularly during the formative period of boyhood or girlhood, but also during the years of adolescence and adult life. Many men acquire the habit of smoking, and find great difficulty in doing without tobacco. In fact, it may amount to real hardship. Women, too, have acquired the habit of recent years. Some people habitually contradict statements. All of us have numerous habits, and, whilst many of them are an economy of effort, such, for example, as the process of dressing and undressing, of regular meals, etc., some of them enslave us, so that we become their prisoners.

Think out some of these with respect to amusements, holidays and occupations.

(b) *Superstitions.* In a scientific age such as ours, it is difficult to credit people with any kind of superstitious beliefs. Yet such exist. The number 13 provides one; walking under ladders another; the use of mascots still another, and so on. Coincidences, of course, are always possible, and frequently occur, yet the fact of a belief in any form of superstition means the enslavement of the mind.

(c) *Prejudices.* These have been referred to in the previous lesson. They are a real hindrance to the growth of truth and the spirit of freedom. People have religious prejudices, political prejudices, sometimes expressed in class consciousness, social prejudices ("I thank thee, Lord, that I am not as other men are"), even educational prejudices, and, perhaps, most subtle of all, racial prejudice. Think out examples of these if necessary.

(d) *Authority.* The place of authority in life forms one of the problems of society, particularly in relation to politics and religion. Authority seems to be necessary in an undeveloped community, but how far and to what extent it is necessary or desirable in a highly civilised society is a matter for speculation. What matters is that authority in the name of either State or Church can enslave the mind of men, and, even if it does not enslave, it limits freedom, in which case it ought to be studied under paragraph 2. Perhaps the question of authority can be referred to what was stated in the first lesson.

## 2. The Limitations to Freedom.

(a) *Fear.* Man is endowed with freedom of will, which means that he is free in his actions, and thus becomes a moral being. But is a man free to do as he pleases, if he does not know what he wants to do? Even supposing he knows what he wants to do, if he is afraid to do it, is he free? We all know how fear

can act as a constraint within us. Fear has been described as a battle between hope and despair, and freedom can hardly exist in the midst of conflict. Even if we do what we want to do, and fear is present, then our action will lack spontaneity, and, in the truest sense, we shall not be acting freely.

Another form of fear is self-consciousness, which makes us over-anxious about the effects we produce in our speech or action. The result is that we cannot "let ourselves go," and are therefore not entirely free.

Fear also works in a curiously roundabout kind of way in producing not only self-abasement in the presence of other people, but also a sense of distrust. When we do not trust people with whom we are dealing, then our actions are not free. In the background of consciousness there lurks the spectre of distrust, laying the cold hand of restriction on actions which might otherwise be spontaneous.

(b) *Heredity.* The problem as to how far we are debtors to our ancestors for what we are in physical, mental and even spiritual endowment is a vexed and unsolved one. Perhaps it never will be solved. There are so many modifying influences that to be certain as to what we owe to heredity is difficult to ascertain. What is quite clear is that we owe something; something which is expressed in our physical make-up. But are there any dispositions and tendencies (be careful not to confuse them with habits) which you recognise in yourself as having appeared in your parents or grandparents, or even further back still? If there are, then you were born with tendencies towards certain actions and ways of living which may be said to be determined. In that sense you are not absolutely free until will is brought into play, and you choose to modify your tendencies.

In this connection we speak about a neat and tidy person. Now neatness and tidiness may be trained and become habits, but is there not an inherited tendency in some towards these qualities, which enables them to be more easily tidy or neat than other people who may not be so endowed?

(c) *Environment.* It is sometimes said that there are two types of people: those who control their circumstances and those who are controlled by them. The one type may be summed up in Henley's lines:—

"It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate,  
I am the captain of my soul."

The other is epitomised in the novels of the late Thomas Hardy.

Actually, the truth lies somewhere between the two. In certain moods we may exult with Henley and declare our independence and our freedom. In others we are inclined to see ourselves as the sport of chance, subject to the indomitable will of a pitiless monster we call "Circumstance."

It is, of course, perfectly clear that environment plays a great part in the fashioning of our lives. Some are great enough to break through the worst kind of environment; some are not. What matters for our purpose is that when environment controls us, we are not free. There are many people to-day who believe that there is no such thing as human freedom, because our lives are governed by our environment. They are determinists, and they deny the power of the human will. In so doing they destroy both human responsibility and human morality.

"The power of Environment is tremendous, so tremendous that there is only one power greater, and that is the power to alter environment. We know that we can, if we will, say to our environment, 'I will; be thou improved.' And in this power lies the sole hope of human progress."—G. K. HIBBERT.

### 3. The Development of Character.

For us, as individual men and women, the fashioning of character is the most important business of living, and freedom to use every opportunity, even to create opportunities, freedom to make the numerous moral decisions which have to be made day by day, is essential to the building of character. This applies not only to important events, but also to the countless instances of decisions made on comparatively trivial and unimportant details.

"For just as the coral reef is built up imperceptibly by countless minute secretions, so is character not the achievement of a moment, but the inevitable result of the cumulative influence of the moral choices involved in the thousand and one experiences of everyday life."—Z. F. WILLIS.

There is no compulsion to the development of personality. We may as easily yield to the promptings of base impulses as resist and strive for their subjection, but the example of every great personality is eloquent of the appeal to spiritual greatness. The musician, the artist, the thinker, the saint, are all examples of men who have refused to yield to the potency of forces quite external to their real selves, and have consciously chosen to serve some accepted or conceived ideal, and thus have attained true freedom.

H. G. Wells says: "We are confronted not with destiny, but with opportunity."

Does not this expression serve as a keynote to the purpose of our lesson? Spiritual release surely implies not only freedom from something, but also freedom to do something.

In an article on "What is Freedom?" published in *The Listener* for June 11th, 1930, Professor Macmurray concludes with this statement:—

"Human freedom demands not merely free people, but the relationship of free people. Its final basis lies in real friendship. All reality, that is to say, all significance, converges upon friendship, upon the real relationship of one person with another independently real person. So that if we want an example of what it means to be free, what it feels like in experience, as it were, we must think of the occasions on which we have found ourselves completely spontaneous and unconstrained in the company of a friend. If you think of that kind of experience, you will understand, I think, whether you agree or not, what I mean by saying that our freedom realises itself in and through friendship. It is only in friendship that we ever find ourselves completely ourselves and so completely free. We can say what we please and do what we please without restraint in ourselves or outside ourselves."

Think in this connection of the meaning of the phrase, "Education through fellowship." Also of the saying of Jesus to his disciples: "Henceforth I call you not servants . . . but I have called you friends."

#### 4. Conclusion.

To sum up, we may say that Spiritual Release, or the emancipation of the human spirit, depends upon:—

(1) Freedom from enslavements such as: bad habits (which may be mental, such as laziness), superstitions, prejudices and perhaps some types of authority.

(2) The overcoming of limitations such as: fear, some contributions of heredity, and the effects of an unsuitable environment.

(3) The development of personality seen in (a) loyalty to ideals expressed in word and deed, and (b) through the medium of friendship.

#### 5. The Bible Reading.

Turn to the Bible reading, and relate it to the aim of the lesson. Would you agree that the works of the flesh, enumerated in the reading, imprison the spirit of man and thus prevent him from being free? Are we justified in saying that love is the greatest factor in the release of the human spirit?

*For Discussion :*

(a) "I know of no evidence that character is ever finally determined, and of much evidence which would point to a contrary conclusion."—Z. F. WILLIS. How far is this justified in your own life ?

(b) The freeing of the human spirit is the purpose of civilisation. Do you agree ? If so, how far is our civilisation (in England) tending towards that end ? Can you make the same answer about other countries which you may know or have studied ?

(c) "Freedom is not a quality that reposes inertly in the possessor of it, to be called out now and then when a choice between alternatives has to be made. He who would be free must do as Goethe said : he must 'win his freedom afresh every day,' win it, that is, by continuous self-affirmation in the face of a necessity whose 'inexorableness' challenges and threatens to overpower him. . . . Freedom is thus the answer of a valiant spirit to the challenge of necessity."—Dr. L. P. JACKS, *The Inner Sentinel*.

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**Daily Readings for the week :**

- June 20 M—Romans 12.  
 „ 21 T—Psalm 1. ; 41. 1-3.  
 „ 22 W—Job 29. 1-16.  
 „ 23 Th—Job 31. 1-22 ; 38-40.  
 „ 24 F—Matt. 25. 31-46.  
 „ 25 S—2 Tim. 1. 16-18 ; Hebrews 6. 10-11 ; 13. 1-3.  
 „ 26 S—Phil. 4. 10-20.



June 26th.

## V.—JOSEPH STURGE.

Bible Reading : Romans 12. (This may be more effectively read at the close of the lesson.)

### Book References :

*Joseph Sturge : His Life and Work.* Stephen Hobhouse. (Out of print.)

*Rural Rides.* Wm. Cobbett. (Nelson. 1s. 6d.) For a picture of England at the time when Joseph Sturge was growing up.

*The Age of the Chartists.* J. L. & B. Hammond. (Longmans. 12s. 6d.) A valuable book from which to gain a picture of the social, religious and political life in England between 1815 and 1850.

Illustrative Quotation from a poem on Joseph Sturge by J. G. Whittier :

Tender as woman, manliness and meekness

In him were so allied

That they who judged him by his strength or weakness

Saw but a single side.

Men failed, betrayed him ; but his zeal seemed nourished

By failure and by fall ;

Still larger faith in human kind he cherished

And in God's love for all.

Suggested Hymns : 3, 6, 338, 344.

Aim of the Lesson : To be inspired by the life of one who was a champion of freedom.

### Notes on the Lesson.

The name of Joseph Sturge is one that is held in affectionate and respectful memory by Adult School people, particularly in the Midlands. Among the men who stand out in the history of the Movement during the last hundred years, Joseph Sturge has a place in the front rank. His life was an epic of service and devotion to many causes, among which must be included Slave Emancipation, Political and Religious Liberty, Freedom of Trade, Complete Manhood Suffrage, and International Peace.

#### 1. Birth and Early Years.

Joseph Sturge was a son of Joseph and Mary Sturge, farmers in the parish of Elberton, ten miles north of Bristol. He was born on August 2nd, 1793. His parents were devout Quakers,

with no pretensions to culture, but they exhibited a strength of mind characteristic of their yeoman farmer ancestry.

His boyhood days were made glorious by reason of the freedom which permitted enjoyment in a healthy and vigorous out-door life. At the age of seven he went to live with his grandfather Marshall, who kept a farm near Alcester in Warwickshire, and entered into the full-blooded activities of a normal, healthy-minded and spirited boy.

At the age of ten he returned to his parents, to begin his formal education, which lasted for four years, three of which were spent at a private school kept by a Quaker at Sidcot (the site of the present Friends' School). His studies, however, were only rudimentary, and he never learned a foreign language.

During the years of adolescence, from fourteen to twenty-one, Joseph Sturge lived the life of an ordinary farmer's son. Out-door games had a fascination for him, and he became very skilful as a rider. But his developing mind became interested in the movements affecting the wider world, and there are indications that the limits of his environment caused the inevitable yearnings for a larger and fuller life.

## **2. The Bewdley Years. 1814-1822.**

Three places in turn formed the home of Joseph Sturge: the country near to Bristol, Bewdley, and Birmingham—all of them important in Adult School life and history. The Bewdley years may be called the fashioning years of his character. Here he lost first his father in 1817, then his mother in 1819, which events added to his responsibility: here he joined with one Cotterell for three years, and built up a corn business. Then he took his brother Charles into partnership (dissolving with Cotterell), and they together built up the business which grew into a prosperous concern.

## **3. The Birmingham Years. 1822-1859.**

The development of the corn business necessitated the removal of the Sturges to Birmingham in 1822, which was henceforth to be Joseph's home town until his death in 1859. The two brothers carried on very successfully as corn merchants, making Birmingham a distribution centre, Gloucester an importing warehouse, and having an office at Bristol. Until the repeal of the Corn Laws in 1846, the position of a corn merchant was not easy, and losses were sustained. On the whole, however, the business prospered, and the brothers became comparatively wealthy men. Business itself never completely absorbed Joseph, and more and more, after the first few years in Birmingham, the major portion was left to Charles.

In 1825 Joseph built himself the house in Wheeley's Road in which he lived for the remainder of his life. In 1824 he married Elizabeth Cropper of Liverpool. Ten months later she died in child-birth. The child also perished. This was a terrible blow, but Joseph Sturge's life was sweetened by the ministrations of his sister Sophia, who more than anyone else entered into his sufferings.

Sixteen months after the death of his wife, Sturge married Hannah, the daughter of Barnard Dickinson, "a ministering Friend of the old style." Five children were born, the eldest being twelve years of age when Joseph died. His second wife possessed domestic rather than public virtues, and the home life was very happy.

It was during the Birmingham years that Joseph Sturge became a public figure, particularly giving himself to those causes which made for the enlargement of human freedom, and it is to these that we must turn.

#### 4. Slave Emancipation in the West Indies.

It is impossible to treat this matter in full here, and reference should be made to Chapter IV. of *Joseph Sturge: His Life and Work*, by Hobhouse. In 1833, Slavery was abolished, but there was to be a period of six years "apprenticeship," so that actually no slave would be completely free until 1840. The position of the slave is graphically told in a quotation used by Hobhouse, pp. 38-9.

It is not difficult to realise that the position of the "apprenticed" slave was subject to every kind of exploitation and abuse. All kinds of devices were employed, the revival of obsolete laws, intimidation, and coercion, to make the lot of the slaves as hard and as difficult as possible.

Sturge was convinced that all was not well in the plantation colonies, from reports he received from missionaries and traders who themselves were in danger if they reported the truth about the condition of the Negroes. Determined to see for himself, Sturge and a companion, Thomas Harvey, with two others, visited the Barbadoes and Jamaica during the winter of 1836-7.

All that the visitors had heard was justified by what they saw. Cruel injustice was being meted out to the wretched "apprentices"—slaves still in everything but name. Sturge wrote an account of what his party saw in a book called *The West Indies in 1837*. This volume was eloquent of the wrongs done to the Negroes in the West Indian islands, and was the direct cause of the freeing of the "apprentices" fifteen months after the termination of the voyage (August 1st, 1838).

### 5. Political Freedom.

It is often stated that religious people in England during the early years of the nineteenth century ignored the growth of the wretched conditions in which many of the working classes were condemned to work and live. Even those who were interested in the abolition of slavery, it is said, were blind to the slavery at their own doors. To a large extent this was true, but it was not true of Joseph Sturge, and although he was not so famous as Lord Shaftesbury, "the Wilberforce of the Whites," nor were his activities so widespread, yet in Birmingham he exerted a tremendous influence as an Alderman, a position to which he was elected in 1838 when the city received its charter, and by his association with the leaders of the Chartist Movement during those dark days of the late 'thirties.

Joseph Sturge's association with Chartism, however, was neither spectacular nor fruitful of the end which he desired. From the first he had been opposed to the Physical Force Section, so uproariously led by that blusterer in journalism, Feargus O'Connor. His association with Birmingham Chartists was a happy one, and on more than one occasion his restraining influence prevented violent outbursts. His great ideal, so Christian in spirit, was the reconciliation of different classes in the community, but this "died on the promise of the fruit." For fuller treatment, refer to *Hobhouse*, Chapter V.

The influence of Chartism on Joseph Sturge is revealed in the planks of his election address when he was nominated for Parliament in 1840. They were as follows:—

- (1) The severance of the connection between Church and State.
- (2) Sunday to be a day of rest for all employees, but this not to be enforced by law.
- (3) Universal free-trade, and the abolition of the taxes on the necessities of life.
- (4) A great extension of the elective parishes, and no property qualification.
- (5) Shorter Parliaments.
- (6) Vote by ballot. (Voting at that time was open. Hence a good deal of coercion was practised.)
- (7) Abolition of capital punishment. Denunciation of war as an instrument of national policy.
- (8) Abolition of slavery in every part of the world.

Fearing to split the Radical vote, Sturge retired from the candidature. His support of Free Trade brought him into contact with Cobden and Bright, with whom he remained on the

most friendly terms until his death. In 1842 he was nominated M.P. for Nottingham, but did not get elected despite a close run. A by-election in Birmingham in July, 1844, presented another opportunity for him to try to enter Parliament. But again he failed, as his supporters were mainly voteless men.

#### 6. Religious Liberty.

Bigotry has been the cause of much strife in religious history, and during the early nineteenth century the feeling against Roman Catholics was running high. The following incidents reveal the temper of the period and the attitude of Joseph Sturge.

In 1850 the Pope nominated twelve new episcopal sees. Immediately there were numerous anti-Catholic demonstrations. True to his principles of toleration and freedom, Joseph Sturge stood firm against them. At a meeting organised in Birmingham to protest against Roman aggression, he is reported to have said :

" All I ask is that you should give your Catholic fellow-subjects the same freedom that you enjoy yourselves and which you would give to every member of the community. . . . I wish to say, emphatically, that it is against systems, not against persons, that we are contending, because I rejoice to believe that there are true Christians to be found in every denomination . . . Go to the New Testament, and you will find that you are to correct errors of opinion, not by law and persecution, but by the exercise of Christian charity and love."

The meeting ended in a kind of drawn battle, but Birmingham was saved from a shameless demonstration of die-hardism in the matter of religious freedom.

#### 7. Work for International Peace.

Joseph Sturge, passionately believing in peace, was prepared to sacrifice time, leisure and money on its behalf. In 1840 he ran the gauntlet of popular opinion by his opposition to the Opium War in China. It was due to his labours that the first General Peace Convention was held in London in 1843. Birmingham in the 'forties was regarded as " the arsenal of England," yet Sturge could proudly say in London that his own city contained the strongest feeling against war of any place in the country. This was largely due to his work. He attended all four of the large Peace Congresses from 1848 (the year of revolutions) to 1851, viz., Brussels in 1848, Paris in 1849, Frankfurt in 1850, and the Great Exhibition in London in 1851.

(a) *Visits to Germany and Denmark.* These were undertaken in conjunction with other Friends, to try to develop a peaceful settlement of the famous Schleswig-Holstein problem. Negotiations were begun, and might have ended in a peaceful solution had not events taken a turn which finally led to the Danish War in 1864, when Prussia and Austria entered the struggle and the Duchies were severed from Denmark.

(b) *Visit to the Czar of Russia.* The year of the Great Exhibition saw the opening of the Eastern Question, which led on to the Crimean War (1854-6). Eager as ever to preserve peace, and convinced of the power of the Czar to prevent hostilities breaking out, Sturge determined to appeal to him personally. Accordingly three Friends, Robert Charleton, Henry Pease and Joseph Sturge, set off to petition the Czar in the cause of international peace. The journey to St. Petersburg was difficult (it was winter, 1854) but they met with friendliness all the way. "At half past one on February 10th Nicholas received the three Quakers."

The interview was very cordial, and the Czar was visibly impressed by the sincerity and earnestness of the appeal, made in the name of the Christian religion, and to the power of Nicholas. Had Russia been the only Power involved with Turkey in the Eastern Question, peace might have been maintained, but other forces were at work in both France and Britain, as Sturge found when he returned and was maligned for his trouble.

(c) *Visit to Finland and Relief Work.* During the Crimean War an English Fleet was responsible for attacks on the coast of Finland. True to his humanitarian and international ideals, Joseph Sturge organised relief for the inhabitants. He paid a visit in person, and saw something of the devastation. In all, about £9,000 was collected for relief work, and the attitude of the Finns towards England considerably changed for the better.

(d) *For the Cause of Arbitration.* It is interesting to note in passing that arbitration was one of the causes dear to the heart of Joseph Sturge. At the conclusion of the Crimean War the diplomats of Europe sat at Paris to draw up the Peace Treaty. Convinced of the need for a clause on arbitration to be embodied in the agreement, Sturge and two others visited Lord Clarendon, the British representative, and appealed to him to use his influence in that direction. The result was reassuring, for a protocol was drawn up and unanimously adopted, accepting the principle of arbitration in the settlement of international disputes "as far as circumstances might allow." This, of

course, was not all that was wished for, but it was another step along a very difficult and hazardous road.

#### 8. Educational Experiments.

Joseph Sturge's experiment and its ultimate success in the formation of an Adult School at Severn Street, Birmingham, in October, 1845, is well known. What are not so well known and appreciated are his activities on behalf of elementary education, his resistance to the principle of Government grants to denominational schools (think in this connection of the breakdown of negotiations on this question in the abortive Education Bill of 1930); his work for providing open spaces for playing fields in and around Birmingham; the establishment of a home for young gaol-birds, which a committee took over and developed into the Saltley Reformatory; and finally of his farm at Stoke Prior for outcast and convicted children.

"Stoke Farm was not the first reformatory, but it was probably one of the best—less rigidly institutional than most of them have been. A simple education was given to the boys, all being taught either farm work, tailoring, or shoemaking. Reliance was placed on the wholesome influence of steady work, carried on in an atmosphere of Christian love." Sturge himself supervised many details of management. He sometimes slept on the premises, and constantly endeavoured to make personal friends of the boys.

#### 9. Last Years.

From a casual survey of the life of Joseph Sturge it might appear that he was actively engaged in so many projects for human welfare as to have no time for the intimacies of home life. Such was not the case. In his concern for the well-being of humanity he never lost sight of human beings. Particularly was this true of his family circle and of his personal friends, so that his wife could refer to the "fragrance of blessing" which her husband shed abroad in the home, and that "the tenderness of his indulgent love can never be set forth in words."

His last years were taken up with the dominant passion of his life—international peace, with his Montserrat sugar estate acquired to prove that sugar could be more profitably cultivated by the labour of Negro peasant proprietors than by that of slaves or indentured labour (the fact that it wasn't a great success had nothing to do with this belief), and with his educational experiments, best loved of all being his Adult School at Severn Street, Birmingham.

On Sunday, May 8th, 1859, he went as usual to School. Two days later he was in London speaking for the Voluntary Schools Association and taking part in the arrangements for the Annual Meeting of the Peace Society. On Friday, May 13th, he was about as usual. "The next morning he rose again about six o'clock, and, after his usual time of prayer, called his little daughters to accompany his ride on their ponies. A fit of coughing came on, followed by a severe heart attack. Before many minutes had passed, the spirit had left the body that had served it so well."

Joseph Sturge was a man of abundant energy and vitality, but with something of the intellectual limitations which accompany the unreflective mind. In his make-up there was little room for compromise, but his zeal for the cause he advocated, whilst preventing him from any half-measures, was always tempered by the charitable and humane currents of his lovable disposition. At times he could be stubborn and very obstinate, but such defects, if defects they may be termed, not infrequently accompany strong-mindedness and a temperament which can be passionate in its fiery indignation with callous injustice either personal or social. That which sustained his unquenchable spirit throughout his arduous life of public service was his unquestioned faith in his religion. His life was fashioned by the ideals of the New Testament, and his actions moulded by the love once so perfectly expressed in his master, Christ. As far as he possibly could he translated his favourite chapter—the Bible reading for to-day, Romans 12—into actual fact.

But little reference has been made in the notes to Sturge's work for complete manhood suffrage, and none to his labours on behalf of the crusade against American slavery. For a consideration of these questions see Hobhouse's book, Chapters VI. and VII.

*Suggestions for treatment of the Lesson:*

There are several possibilities:

(1) The life of Joseph Sturge may be presented in outline and certain points discussed at the end.

(2) The bare facts of the life may be given, and then one or two special features dealt with more fully. E.g. (a) Slavery question. (b) Struggle for Political Freedom. (c) Educational Experiments. (d) Work for Peace.

(3) Joseph Sturge's life may be taken to illustrate particularly an example of a life devoted to the cause of freedom; in which case he will be associated with such names as those of Wilberforce, Shaftesbury, Abraham Lincoln, the Chartist Leaders, etc.



*Questions and Points for Discussion :*

(1) What are some of the questions which are asked about any public man ?

(2) In what ways do the life and work of Joseph Sturge express the spirit and the practice of Romans 12 ?

(3) In what field of activity did Sturge make his greatest contribution ?

(4) Joseph Sturge was not a party man, but a patriot. How far is this true ?

(5) His life is an example of a harmoniously developed personality. Do you agree ?

(6) Examine and discuss the points in Sturge's election address of 1840.

*Further References :*

*Life of Joseph Sturge.* Henry Richard, 1864.

*Memoir* by Wm. Catchpool, 1877. Reprinted in *Six Men of the People*, 1882.

Morley's *Life of Cobden* contains a reference. See Vol. II, p. 173.

J. G. Whittier has four poems bearing on the life, character and work of Joseph Sturge.

Article on Joseph Sturge in *Dictionary of National Biography*.

*Daily Readings for the week :*

June 27 M—Psalm 19.

„ 28 T—Eccles. 3. 10-14 ; 11. 6-7 ; Song of Songs 2. 10-13.

„ 29 W—Ezekiel 27. 1-25.

„ 30 Th—Ezekiel 27. 25-36.

July 1 F—Ezekiel 28. 1-19.

„ 2 S—Psalm 148.

„ 3 S—Psalm 150 ; or Song of the Three Holy Children, vv. 35-65.

## Section VIII.

## Beauty.

July 3rd.

## I.—THE NEED FOR BEAUTY.

NOTES BY ALICE ROBSON, B.Sc.

Bible Reading : Psalm 19.

Book References :

*The Education of the Whole Man.* L. P. Jacks. (Hodder & Stoughton. 6s.)

"Ode on a Grecian Urn." Poem by Keats.

Prayer :

"Creator of all joy and all beauty," in *The Splendour of God*, p. 7.

Illustrative Quotation :

"Beauty is the highest of all these occult influences, the quality of appearances that thru' the sense wakeneth spiritual emotion in the mind of man : And Art, as it createth new forms of beauty, awakeneth new ideas that advance the spirit in the life of Reason to the wisdom of God."

—ROBERT BRIDGES, *The Testament of Beauty*.

Suggested Hymns : 115, 260, 448.

**Aim of the Lesson :** To see that Beauty is one of the aspects in which God reveals himself to the world.

## Notes on the Lesson.

## 1. The Power of Beauty.

Here are three true tales.

(a) At Clark Street School, Birmingham, a bulb-growing competition was organised, a long time ago. Among the men who bought a hyacinth bulb was one of whom the School was

trying, with only partial success, to get hold. Over-fondness of drink was at the time his ruling passion, and he had very little idea of what he was buying. He took it home and threw it on the kitchen table, telling his wife that he had bought her a fancy onion, and thought no more about it. Months later, he came home one day and there on the table was a hyacinth spike, so lovely that he sat looking at it, speechless, for quite a long time. Had that fragrant whiteness come out of that brown bulb? It was a "peak-in-Darrien" moment (using a phrase suggested by Keats's famous sonnet for the moment when a new vision of the possibilities of life is seen), and the change in his own life was as notable, for he soon became known as a trusted and valued member of the School.

(b) On the moors near Scarborough, Joshua Rowntree once noticed a man looking unutterably bored, and sitting down by him on the heather he said, "How beautiful it all is!" But the other, a York railwayman convalescing after an illness, could see nothing of the loveliness around him. Joshua Rowntree began to talk of what he himself saw—floating clouds and the wide blue horizon of the sea, and the life of long ago whose traces could be seen in the cliffs and in the remains of man's handiwork so plentiful on those uplands. "I were right born again that afternoon," was the railwayman's comment when he told his friends of his experience.

(c) The painter G. F. Watts once walked home across Hampstead Heath, after an evening party, with a young man about whose dissipations his friends were becoming anxious. After that night they noticed that he had pulled himself together, and one ventured to ask him what Mr. Watts and he had talked about that night. "We talked about the stars," was the reply.

At this point the Bible reading might be taken. Is the change of subject (vv. 6, 7) really as great as it appears? or is there a connection between the majestic order of the sun and the stars, and the orderliness of a human life lived in accordance with Divine Will? (Note also that this Bible reading has been chosen for its sheer beauty of language.)

## 2. The Trinity of Values.

"My own belief is that, in the trinity of Truth, Beauty and Goodness, Beauty plays the part of the vitalizing element, the other two becoming skeletons when there is no beauty to clothe them in flesh and breathe upon them with the breath of life."—L. P. JACKS, *The Education of the Whole Man*.

Some of us—probably many—will be able to recall times of special perplexity or sorrow, when truth seemed unattainable and loneliness of spirit came upon us, that Beauty in some form

or other—great music, great art, great poetry, or a wood filled with bluebells under newly-opened leaves—brought not only comfort but a kind of explanation and reassurance. In Beethoven's Fifth Symphony, for instance, beginning with an almost savage questioning mood, we are led on through acceptance, becoming ever more courageous, to the triumphant assurance—the "more than conquerors" feeling of the last movement. (Compare De Morgan's *Joseph Vance* for a similar experience in regard to the Waldstein sonata.)

Edward Burne-Jones, the painter, a man of poor physique and sensitive disposition, found in the cathedrals of France and the painting of Italy an unfailing tonic. At one moment of bitter disappointment, he wrote :

"I have no politics, and no party, and no particular hope ; only this is true, that beauty is very beautiful, and softens, and comforts, and inspires, and rouses, and lifts up and never fails."

Keats imagines his Grecian Urn saying to mankind :

"Beauty is truth, truth beauty,— that is all  
Ye know on earth, and all ye need to know."

For the restorative and healing power of a beautiful autumn day upon a vexed and angry spirit, look up the poem "Temper in October," by V. L. Edminson (*Poems of To-day: Second Series*).

### 3. Hunger for Beauty.

No amount of abstract discussion about the value of beauty in human life will incline us greatly to seek it unless we know the craving for it. "Men are restless without beauty. Poor things, what bad shots they make trying to win it!" wrote Burne-Jones. Discuss this statement. What are some of our bad shots?

"This hankering after lost Beauty, in sickness of heart  
a disconsolat sentiment, is the remnant grace  
of nature's covenant, the starved germ *athirst for God*  
*ev'n for the living God.*"

—ROBERT BRIDGES, *The Testament of Beauty*.

### 4. Man as Creator of Beauty.

All of us love to make things. The writer of these notes saw not long ago a dolls'-house which had taken its maker, a retired painter and decorator, twenty-two years to construct. In the exactness of its measurements, on the scale of one-and-a-half inches to a foot, the dainty perfection of the furniture and pictures, the pile carpets and the piano with the full eight octaves, one saw the joy of creative workmanship. This pleasure which

we get from making things as beautifully as we can is surely one of the best things in life, whether the thing made be a picture or a poem, a piece of furniture or cloth, a bit of needlework or merely a cake that is here to-day and gone to-morrow.

" I too will something make  
 And joy in the making ;  
 Altho' to-morrow it seem  
 Like the empty words of a dream  
 Remembered on waking."—ROBERT BRIDGES.

Consider the following quotation :

" What then is the vocation of the whole man ? So far as I can make out, his vocation is to be a creator : and if you ask me creator of *what*, I answer—a creator of real values. . . . And if you ask me what motive can be appealed to, what driving power can be relied on, to bring out the creative element in men and women, there is only one answer I can give ; but I give it without hesitation—the love of beauty, innate in everybody, but suppressed, smothered, thwarted in most of us—a deep, unsatisfied hunger which is rendering millions of lives utterly miserable at the present moment, though perhaps they haven't the faintest idea what is the matter with them."—L. P. JACKS.

In the coming weeks, as we learn more about the various ways in which beauty is expressed and revealed to us, can we keep in mind this one great question : What are we doing in our Schools to help one another to appreciate and enjoy Beauty and to become in our turn Creators and Revealers ?

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Daily Readings for the week :

- |      |    |   |
|------|----|---|
| July | 4  | M—Isaiah 54.  |
| "    | 5  | T—Genesis 1. 9-23 ; 31.   |
| "    | 6  | W—Psalm 65. (See v. 8 for reference to sunrise and sunset glories.) |
| "    | 7  | Th—Matt. 6. 26-30 ; 10. 29-31 ; 16. 1-3.                            |
| "    | 8  | F—Luke 6. 43-45 ; 12. 6-7 ; 24-32.                                  |
| "    | 9  | S—Rev. 21. 10-23.   |
| "    | 10 | S—Rev. 21. 23 to 22. 5.   |

July 10th.

## II.—COLOUR IN NATURE.

NOTES BY WILFRED H. LEIGHTON, M.A.

**Bible Readings :** Isaiah 54. 11 ; Matt. 16. 1-4.

**Book References :**

*Modern Painters.* Vol. 1. John Ruskin. A popular edition is published by George Allen & Unwin, but there are many editions and it is not difficult to obtain a cheap copy. Particular reference should be made to Part I., Section 1, Chapters 1, 2, 5 and 6 ; Part II., Chapter 2, "Of Truth of Colour." Also Section 3, "Of Truth of Skies."

*The Wide Horizon.* Lesson Handbook for 1929. Section VII., pp. 158-162, on "Colour." (N.A.S.U. 1s. 6d. and 2s. 6d.)

**Suggested Hymns :** 116, 262, 352, 409.

**Aim of the Lesson :** To deepen our appreciation of colour in nature.

### Notes on the Lesson.

Everything in Nature (with the exception of such things as snow and white clouds) has colour. At this time of the year, the colour of all living things will be, if not at their best (that occurs more truly in the late Spring), exceedingly beautiful. Stand awhile and observe the pattern of Nature, which is indeed wearing a garment of many colours. What we call inanimate life, too, has colour. The soil of your garden and of the district you live in : what colour is it ? Have you ever noticed the colour of the earth in the Springtime or during the Autumn and Winter ? Have you noticed the shades of colour in the soil and how those shades tone with the greens of the grasses and the leaves, or with the browns and greys of the tree trunks and branches ? Take the tiniest flower and examine its hues ; or notice the colours of birds. Pick a blade of grass and see how much colour there is in it. Notice how bright it is. Select a stone and examine the gradations of colour from the high lights to the darkest portions. If you have any precious stones, look at them and notice their colours, either natural or reflected.

Turn to the two Bible passages, the one in Isaiah and the other in Matthew. Now consider these two passages from Ruskin's

*Modern Painters* (Vol. I., Part II., section 2, chap. 2. "Of Truth of Colour"). "There is not a leaf in the world which has the *same colour* visible over its whole surface; it has a white high light somewhere; and in proportion as it curves to or from that focus, the colour is brighter or greyer." "Pick up a common flint from the roadside, and count, if you can, its changes and hues of colours. Every bit of bare ground under your feet has in it a thousand such; the grey pebbles, the warm ochre, the green of incipient vegetation, the greys and blacks of its reflexes and shadows, might keep a painter at work for a month, if he were obliged to follow them touch for touch. . . ." Truly everything has colour.

### 1. Colour and Beauty.

Beauty is not an easy quality to define, but the colour of an object helps to define our attitude to it. There are some colours which we prefer to others. The reason is a question of taste, for which there is no accounting. On the whole we may say that we are attracted by bright colours, though what are known as delicate shades often please our taste the best. In this respect Nature is catholic and provides for all. And not only in the great spectacles of dawn over mountains, of sunsets or storm clouds, but in the smallest things, like a bird's wing, or a shell on the sea-shore.

It is, however, the colours in a landscape, or over the sea, or in the sky that attract our attention more readily. The Bible passage from Matthew refers to a reading of the sky for a forecast of the weather. In effect we know this to be true. But suppose we accept the weather, and try to appreciate whatever colours there may be in the sky. What then? Shall we not be obtaining an added joy from Nature? Stormy weather can provide beautiful effects. In fact, a dry, hot, sultry day is not the most suitable time to see Nature's colours at their best.

For one of the finest passages in literature, perhaps the finest, refer to Ruskin's *Modern Painters*, Vol. I., Part II., Chapter 2, "Of Truth of Colour," beginning, "Not long ago, I was slowly descending this very bit of carriage road," and read on to the end of the paragraph. The whole chapter would well repay careful reading and study.

### 2. A Sunset Description from Ruskin.

We are all impressed by the colours seen in a sunset, but how many of us can describe them as Ruskin does in the following?

"She (nature) has a thousand ways and means of rising above herself, but incomparably the noblest manifestations of her

capability of colour are in these sunsets among the high clouds. I speak especially of the moment before the sun sinks, when his light turns pure rose colour, and when this light falls upon the zenith covered with countless cloud-forms of inconceivable delicacy, threads and flakes of vapour, which would in common daylight be pure snow-white, and which give therefore fair field to the tone of light. There is then no limit to the multitude, and no check to the intensity of the hues assumed. The whole sky from the zenith to the horizon becomes one molten mantling sea of colour and fire; every black bar turns into massy gold, every ripple and wave into unsullied shadowless crimson, and every purple, and scarlet, and colours for which there are no words in language, and no ideas in the mind—things which can only be conceived while they are visible; the intense hollow blue of the upper sky melting through it all, showing here deep and pure, and lightless; there modulated by the filmy formless body of the transparent vapour, till it is lost imperceptibly in its crimson and gold."

### 3. Colour and Emotion.

Colour affects the majority of people in an emotional way. Certain combinations of colour give us pleasure; others repel us, because they offend our taste. Generally speaking, the arrangements of colour in Nature give us joy. March Phillips, in a book called *Form and Colour*, states that form represents the intellect, and colour, emotion. When form is made subservient to colour, then the intellect is subordinated to the emotions, and we feel the beauty of a painting, or any work of art. Supremely the painter is concerned with colour, and he seeks to "move" us by his combinations of colours.

Poets, too, express the emotional appeal of colour. Wordsworth felt this when he composed "Lines written a few miles above Tintern Abbey."

"The day is come when I again repose  
Here, under this dark sycamore, and view  
These plots of cottage-ground, these orchard-tufts,  
Which, at this season, with their unripe fruits,  
Among the woods and copses lose themselves,  
Nor, with their green and simple hue, disturb  
The wild green landscape."

Coleridge, in an ode called "Dejection," writes as he gazes into a Spring night:

"All this long eve, so balmy and serene,  
Have I been gazing on the western sky,  
And its peculiar tint of yellow green.  
And still I gaze—and with how blank an eye!



And those thin clouds above, in flakes and bars,  
 That give away their motion to the stars ;  
 Those stars, that glide behind them or between,  
 Now sparkling, now bedimmed, but always seen ;  
 Yon crescent Moon, as fixed as if it grew  
 In its own cloudless, starless lake of blue ;  
 I see them all, so excellently fair,  
 I see, not feel, how beautiful they are ! "

Writing from Berlin, a poem called " The Old Vicarage, Grantchester," Rupert Brooke remembers the scene outside his little room at home, and depicts the colours which add to the emotion of his home-sickness.

" Just now the lilac is in bloom,  
 All before my little room ;  
 And in my flower-beds, I think,  
 Smile the carnation and the pink ;  
 And down the borders, well I know,  
 The poppy and the pansy blow.  
 Oh ! there the chestnuts, summer through,  
 Beside the river make for you  
 A tunnel of green gloom, and sleep  
 Deeply above ; and green and deep  
 The stream mysterious glides beneath,  
 Green as a dream and deep as death."

A poem which is built up round the colours seen in a copse on a Spring day is " Hatchet Copse," by Norah Richardson. Here are a few lines :

" I love the copse when the March days are early.  
 Ere the young Spring has learned to trust her colours,  
 To squander dazzling white and splendid yellow,  
 Purple and crimson and immortal blue.

Look how the young Spring sheds her greys and browns,  
 Yet still grows warmer, tawnier. Mark her blacks—  
 Ebony ash buds, like the shining hooves  
 Of coal-black fairy horses."

The colour of the alder, the willows, and the bracken are described. Then :

" To your left  
 The path dips sharply to the osier bed.  
 A sepia soil, spear-thrust with greys and purples."

Further descriptions of the blackthorn, of " bronze-touched oak-shoots," of " the pleated silk of baby beech," etc., are given.

The poem closes on a note of real joy for all the colours of early Spring.

" Ah, look how Spring has spilled her paints and jewels !  
 Stitchwort and king-cup, orchis and rose-campion,  
 And all the distance heavenly, heavenly bluebells !  
 One cannot bear such beauty, and the eyes  
 Ache, and the tired lids droop—and straight one sees  
 Cool greys and mellowing browns and restful blacks,  
 The dear, shy symphonies of early March."

For other references turn to " Home Thoughts in Laventic," by E. Wyndham Tennant, in *Poems of To-day : Second Series* (Sidgwick & Jackson. 2s. and 3s. 6d.), or to " The Hills of Youth," " Sunlight and Sea," and " Red of the Dawn," by Alfred Noyes, in *Selected Verse* (Wm. Blackwood & Sons. 5s.), or to No. IX. of Wordsworth's " Evening Voluntaries," called " Composed upon an Evening of Extraordinary Splendour and Beauty."

#### Suggestions.

It would add to the effect of this lesson if it could be held in a beautiful place, where the effect of colour would speak for itself. If possible, choose a few good prose and poetry selections which illustrate or reveal the beauty of colour in Nature. Try to reproduce, either in actual colours or in words, the effects of natural beauty, or even the colours of a flower, or some natural object.

This is not a lesson for discussion, but one in which the emotions are to be aroused, so that through appreciation and inspiration we are enabled to *feel* the beauty of colour in Nature.

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#### Daily Readings for the week :

- July 11 M—Psalm 147.
- „ 12 T—Isaiah 35.
- „ 13 W—Isaiah 51. 1-11.
- „ 14 Th—Isaiah 51. 12-16 ; 52. 1-6.
- „ 15 F—Isaiah 55.
- „ 16 S—Isaiah 56. 1-8.
- „ 17 S—Isaiah 57. 1-2 ; 11-21.

July 17th.

### III.—J. W. M. TURNER : “The Shakespeare of English Art.”

NOTES BY WILFRED H. LEIGHTON, M.A.

Bible Reading : Psalm 147, or Isaiah 35.

Reference Books :

*J. W. M. Turner.* Cosmo Monkhouse. “Biographies of Great Artists.” Vol. 24. (Sampson Low. 2s. 6d.)

*Life of Turner.* P. G. Hamerton. From a Library.

For other books see end of lesson notes.

Suggested Hymns : 260, 262, 243, 408.

Aim of the Lesson : To learn something of the genius of Turner.

#### Notes on the Lesson.

Prefatory Note.

The notes for this lesson are not intended to suggest an exhaustive study of one of the greatest of English painters. Nor is any attempt made to sketch a biography. All that is provided is a skeleton of suggestions for lesson openers. It would be presumptuous to assume that what follows can be anything but notes which it is hoped may give the clue to fuller treatment.

This lesson must be given by a lover of art, and, moreover, by one who has prepared his matter with careful discrimination. Those who really love pictures will need but little advice as to where reproductions can be obtained. The Medici Society and nearly all the large art galleries supply copies of Turner's work. If possible the School should pay a visit to a gallery where some of Turner's pictures can be seen, for, besides the collections at the National Gallery, the South Kensington Museum, and the British Museum, there are many of his pictures in provincial art galleries, some at Oxford and Cambridge Universities, and some at the Whitworth Institute, Manchester. In case such a visit is not possible, be sure that reproductions of Turner's pictures are in colour.

Among English painters none has been greater in the use of colour than Turner. His love of Nature was akin to the poet's

love of Beauty, so that he was able to detect every subtle change, and every modulation of mood. He lived with Nature ; he suffered with her ; he enjoyed her ; and so he understood her. Form and colour are Nature's materials, and to live with them is to enter into the secret of her handiwork. Turner observed them both ; but especially was he devoted to colour, with the result that he painted some of the most arresting and intriguing pictures that man has ever beheld. We look at a picture of Turner's, particularly of his later years, and we are held as though by a magic power. Here is something different ; something to which our mood must respond, since it is steeped in atmosphere.

#### 1. Birth and Early Years.

Our concern is with Turner the colourist, so we need not stay over details of his life, though they should not be ignored by a lesson opener. Joseph William Mallord (or Mallad) Turner was born at 26 Maiden Lane, Covent Garden, London, on the 23rd April (Shakespeare's birthday), 1775. His father was a barber, who encouraged his son's early attempts at drawing and painting, gave him what education he could afford, which was rudimentary enough, and did everything he could to further William's interest in art, so that, between 1788-9, he was receiving lessons from a floral drawing master, then from a draughtsman, and later from an architect. During these years, too, he was sent to work in the mezzotint engraving shop of one John Raphael Smith.

At this time he made the acquaintance of Girtin, who, had he lived, would undoubtedly have been one of England's great painters (he died in 1802). Turner and Girtin used to go out sketching together, and would be invited by a Dr. Munro, chief physician at Bethlehem Hospital, and a lover of water-colour art, to meet outstanding painters of the day, including John Cozens and De Loutherbourg, from both of whom Turner gained a great deal, and was particularly influenced in the use of colour. It is interesting to note that Dr. Munro used to pay the young aspirants half-a-crown a night for their pieces, and provide them with supper.

In 1789, Turner became a student at the Royal Academy, to which exhibition he submitted his first original painting, "View of the Archbishop's Palace, Lambeth," in 1790. He continued to exhibit pictures until 1794, subjects for which he obtained during his trampings through Kent, the Midlands, Wales, Cheshire and Cumberland, whilst engaged on producing engravings for *The Copper-plate Magazine*, for which he is said to have received two guineas apiece.

## 2. Periods in Turner's Development.

Turner's genius is seen particularly in his water-colours. His oil-paintings form a special study in themselves and only brief references can be made to them here. It is in the water-colours that the growth of the artist's powers can more easily be traced, and for the sake of clearness, we may divide them into four periods.

### 3. First Period, "The Tinted Manner."

Between 1793 and 1796, Turner made steady progress in his art. His subjects were mostly cathedrals, castles, abbeys, village churches, country towns, waterfalls, trout streams (to which he invariably added a bridge and a fisherman, since he himself was a lover of fishing, and also because the bridge provided him with certain architectural features in which he excelled).

This was the period when he was an apprentice to his art. It was a time when he was learning from the great masters, and, in company with Girtin, putting forth his first attempts in colour.

"Occasionally some striking atmospheric effect, seen probably on the spot, is introduced. Sometimes the picture is strikingly enhanced by the play of sunlight, occasionally by boldly treated *chiaroscuro*. The architecture is invariably drawn with accuracy and taste, both as regards perspective and detail. His colouring was a dainty harmony of broken tints in pale blues, greens, browns and neutral greys."—W. G. RAWLINSON, in *The Studio*, Spring Number, 1909.

### 4. A Transitional Period.

In 1799, Turner was elected as an Associate of the Royal Academy, and four years later he was elected as an Academician. In 1808, he was made professor of perspective to the Royal Academy. Turner was not a good lecturer, but he illustrated his talks with numerous illustrations which he executed himself. Ruskin says :

"The zealous care with which Turner endeavoured to do his duty is proved by a series of large drawings, exquisitely tinted, and often completely coloured, all by his own hand, of the most difficult perspective subjects, illustrating not only directions of line, but effects of light, with a care and completion which would put the work of any ordinary teacher to utter shame."

The year in which Turner became a Royal Academician, he took his father, who still carried on his business, to live with him at Harley Street, until 1812, when he removed to 47 Queen Anne Street. He also had country houses, first at Hammersmith and later at Sandycombe Lodge. His father remained, until his death in 1829, his constant companion and helper. It is said

that his father used to prepare Turner's canvasses, and varnish them when finished, which explains the artist's saying that "his father used to begin and finish his pictures for him."

During this period, that is until about 1809, Turner was mainly working at oil-paintings, but in his water-colours there is evidence of a change.

"Already (1799) there is visible something of that wonderful delicacy, that sense of mystery, of 'infinity,' that indefinable charm which we call 'poetry,' which distinguishes his work—and especially his work in water-colour—from that of every other landscape painter—work all the more remarkable in that it proceeded from a man born in a back lane off the Strand, without any education worthy of the name, and throughout his life unable to speak or write grammatically—yet withal a man of strong intellect, keenly ambitious, a reader, and a voluminous writer of poetry."

—W. G. RAWLINSON.

The paintings which illustrate this tendency are "Salisbury Cathedral," "Crypt of Kirkstall Abbey," and the famous "Norham Castle." The style is stronger, and there is a bolder range of colour, from the pale blues and greens seen in the "Snowdon" and "Cader Idris" pictures, to the deep rich golden browns.

#### 5. The Second or "Yorkshire Period."

Turner visited Yorkshire in 1797, and made the acquaintance of Dr. Whitaker, vicar of Whalley, and later of Walter Fawkes, squire of Farnley Hall. These friendships deepened and lasted for many years. In 1802, he visited the Continent and was very greatly impressed with parts of France and Switzerland.

In 1807, he began his "Liber Studiorum," in rivalry, it is said, of the "Liber Veritatis" of Claude Lorraine. For this he executed about one hundred drawings in sepia which form a special study of his art.

The real "Yorkshire Period" begins about 1809 and continued until 1820. His subjects were mainly taken from the valley of the Wharfe, near Farnley Hall. In *Modern Painters*, Vol. I., Ruskin describes these Yorkshire paintings: "Of all his drawings, I think those of the Yorkshire series have the most heart in them, the most affectionate, simple, unwearied, serious finishings of truth. There is in them little seeking after effect, but a strong love of place; little exhibition of the artist's own powers or peculiarities, but intense appreciation of the smallest local minutiae."

Between 1809 and 1820, Turner's powers were developing rapidly, and it was during this period that he executed some famous oil paintings, chief of which were, "The Frosty Morning," "Crossing the Brook," "Somer Hill," "Walton Bridges" and

"Raby Castle." From 1812 to 1826, Turner was also engaged upon a series of book illustrations of the "Southern Coast of England." These "are elaborate, highly finished, and in rather warmer tone of colour than hitherto. . . . What they all were like originally (the majority having faded) may still be seen in the beautiful 'Clovelly Bay' in the National Gallery of Ireland, and in the 'Lulworth Cove.'" He also painted a series depicting the country between Hastings and Tunbridge Wells, called "Views of Sussex." "All the 'Sussex' drawings were of the highest quality, sober in colour and treatment, as befitted the character of the scenery, but the majority have been badly faded by long years of exposure to sunlight."

During the years 1818-19, Turner painted a number of pictures to illustrate a book by an architect, Hakewell by name, called "Picturesque Tour in Italy." Ruskin possessed several of these, and describes them as "a series which expresses the mind of Turner in its consummate power, but not yet in its widest range."

"The Yorkshire Period" contains another beautiful series of the districts of Richmond. The finest of the series is "The Brook of the Lune." "Although it must have been, one would imagine, a most intricate and difficult subject for a painter, and notwithstanding that he had treated it with extraordinary minuteness of detail—you can find at least twenty different walks in it—yet all this wealth of exquisite detail is perfectly subordinate to the unity and harmony of the composition as a whole" (W. G. RAWLINSON).

#### 6. Third Period, 1820-1840.

This period is remarkable for the engravings in colour. These demanded a good deal of careful supervision. "Proof after proof had to be submitted to him, to be returned by him again and again, touched, scraped, and drawn upon for correction, before he would pass it." About 1824, he executed the well-known series of "Rivers of England" and its companion series "The Ports of England." "These show a richer and more elaborate colour-scheme, as compared with the simpler work of the 'Yorkshire' period."

"In 1826, he commenced what was to have been his *magnum opus* in line engraving—his 'Picturesque Views in England and Wales.' In this ill-fated work, which was from first to last commercially a failure, he proposed to depict every feature of English and Welsh scenery—cathedral cities, country towns, ancient castles, ruined abbeys, rivers, mountains, moors, lakes, and sea-coast; every hour of day—dawn, mid-day, sunset, twilight, moonlight; every kind of weather and atmosphere."

## 7. Last Period.

The last period of Turner's life, judged to be the greatest, can be divided into two phases :

(1) *The Last Water Colours*, 1838-1845.

(2) *The Last Oil Colours*, 1845-1851.

(1) *The Last Water Colours.*

From 1828 to 1845, Turner spent a good deal of time on the Continent, due to his failing health. But if his health was poor, his output was rich, and many of the paintings he executed at this time can be seen in the National Gallery. They depict scenes near Lake Lucerne, which, after Yorkshire, was dearest to his heart. He also painted scenes in Piedmont, Switzerland and Savoy.

"The sketches and drawings of this period have all the old delicacy, combined with greater breadth of treatment, and an amazing wealth and range of colour. Sixty years' experience had given Turner's hand—which up to the very last retained its extraordinary delicacy and certainty—a marvellous cunning. In many cases the drawings were swiftly painted, in others carefully stippled in details; usually with a dry brush worked over body colour."—W. G. RAWLINSON.

(2) *The Last Oil Colours.*

The last period of Turner's art was not understood and consequently not appreciated, due very largely to "the development which had recently taken place in his oil paintings. In these he had set himself, in his old age, the last and hardest tasks of his life—the *painting of pure light*, of swift movement, of the tumultuous, elemental forces of Nature." These characteristics are clearly seen in two of his famous oil paintings. "Snowstorm at Sea," and "Rain, Steam and Speed." The critics had referred to the former as "soapsuds and whitewash." One evening at Ruskin's home, the author heard him muttering the words, "Soapsuds and whitewash," several times. "At last," he says, "I went to him asking, 'Why he minded what they said?' Then he burst out, 'Soapsuds and whitewash! What would they have? I wonder what they think the sea's like. I wish they'd been in it.'" As a matter of fact, Turner had risked his life by being lashed to the mast of a ship while a terrific storm was raging.

One of Turner's most famous oil paintings is the "Fighting Téméraire," which in execution conveys all the pathos felt for the death of a living thing. Turner was expressing his nationality in this picture. "Only an Englishman could conceive the idea of painting the 'Fighting Téméraire' being towed along to the



dockyard where it will be broken up into firewood, gate-posts, and, perchance, relics dyed with the blood of the victors of Trafalgar." (ROBERT DE LA SIZERANNE in the Special Winter Number of *The Studio*, 1903-4.) Other famous oil paintings such as the "Approach to Venice" and "Rain, Steam and Speed," should, if possible, be seen in the original, or if this is impossible, good reproductions in colour should be obtained and studied.

#### 8. Characteristics of Turner's Art.

There are distinctive features in Turner's art which mark him off from so many other painters. The qualities enumerated here can be applied to any great artist, but Turner's use of them make him distinct. According to W. G. Rawlinson, in *The Studio*, Spring Number for 1909, the first of these features is that of *individuality*, because the paintings of Turner "almost invariably possess a certain quality of imaginativeness, of what is termed 'poetry.' No matter how simple was his subject, he instinctively saw it from its most beautiful, its most romantic side. If it had little or no beauty or romance of its own, he would still throw an indefinable charm round it by some gleam of light, some veiling mist, some far-away distance, some alluring sense of mystery, of 'infinity.'" In a sense we may say this feature of individuality in Turner becomes the power of transfiguration.

The second feature is of *the impress of his love of Nature*—"a love as strong as Wordsworth's, as intense as Shelley's—which is perhaps the greatest cause of the enduring attractiveness of Turner's work." This love of Nature enabled him to live close to her, in all seasons, and under all kinds of conditions. The poet in him wrested from Nature her most intimate secrets, which he was able to transfer to canvas.

A third feature was the manner in which his *creative power* made itself felt especially after 1807. "It is more evident in his oil pictures than in his water-colours, because in the latter, more or less throughout his life, he was employed on illustrative, topographical work. But at an early period it is visible in his drawings, notably in his "Liber Studiorum" (1807-1819).

#### 9. Technical Skill.

Turner's technical skill is so obvious as to need no emphasis; "his command of his material was absolute and has never been equalled. And his sense of design, of balance, of rhythm—of what is termed 'style'—was always present." At times a picture would displease him, and if he finished it, he would discard it. He took great liberty with his materials. He frequently washed, sponged and scraped his paper; in some cases he even used blotting paper. His art

" was built up on the knowledge acquired by constant sketching with the point (of a pencil), and with simple washes of colour over a point drawing. It is well known, or ought to be, that Turner's studies from nature very rarely took the form of elaborate sketches in oil-colour; and there seems to be no doubt that even his outdoor practice in water-colours was seldom carried beyond the stage of memoranda."—W. S. SPARROW.

Turner's technical skill shines forth in his use of colours.

" He was emphatically a great colourist—one of the greatest; during the latter half of his life he thought in colour, and composed in colour, and it was with him an integral part of every design. . . . During middle life . . . his colour at times became forced and florid, but it was never more pure, never more beautiful, never more noble, than in his latest sketches."—W. G. RAWLINSON.

It should never be forgotten that Turner's work cannot be continuously exposed to sunlight without risk of fading, and the more delicate the colouring the more quickly will the fading take place.

#### 10. Description of Turner.

Cosmo Monkhouse, in the *Dictionary of National Biography*, describes Turner as follows.

" he was small, with crooked legs, ruddy complexion, a prominent nose, clear blue eyes, and a somewhat Jewish cast of countenance." " Among Turner's strongest passions were his love of fame, and his love of money, but the strongest of all was his love of nature." " He was miserly by habit, but he could be generous at times. His heart was very tender; he never spoke ill of anyone; he was kind to children, and would not distrust on his tenants. Though rough in manners to the outside world, he was genial and convivial with his brother artists, and full of a shrewd and merry humour. He intended to devote the whole of his fortune for the benefit of artists and art, and he conferred an inestimable benefit on the nation by the bequest of his pictures and drawings."

#### Questions and Points for Discussion :

- (1) To what extent is Turner an example of a man who triumphed in spite of an early environment which was uninspiring?
- (2) Compare the work of his various periods. How far do you agree that Turner developed from strength to strength?
- (3) What formative influences helped to develop the artist in him?
- (4) After seeing some of Turner's works try to appreciate the statement that his colour was " dyed in the ardours of the atmosphere."

(5) "Turner's genius is seen more in his water-colours than in his oils." What is your opinion after making a study of both?

(6) It is sometimes said that the "Fighting Téméraire" is Turner's most famous oil painting. What is your opinion?

#### Book References :

*Turner.* F. Tyrrell-Gill. "Little Books on Art." Illustrated (Methuen. 5s.)

*Turner and His Works.* Burnett and Cunningham. From a Library.

*Turner.* Robert Chifnell. "Makers of British Art," Vol. 3. From a Library.

*Turner.* Walter Bayes. (Bles. 10s. 6d.) A new book.

*Imagination in Landscape Painting.* P. G. Hamerton. From a Library. Strongly recommended.

*The Wide Horizon.* Lesson Handbook for 1929. Section VII. and particularly the lesson (pp. 167-172) on "How to Look at Pictures." (N.A.S.U. 1s. 6d. and 2s. 6d.)

#### Daily Readings for the week :

July 18	M—Luke 12. 27-28; Acts 14. 8-18.
" 19	T—Habakkuk 1.
" 20	W—Habakkuk 2. 1-14.
" 21	Th—Habakkuk 2. 12-20.
" 22	F—Habakkuk 3. 1-15.
" 23	S—Habakkuk 3. 13-19.
" 24	S—Psalm 24.

July 24th.

## IV.—BEAUTY OF FORM.

NOTES BY JAMES L. BAKER, B.Sc.

Bible Reading : Luke 12. 27-28.

Book References :

*Outlines of a Philosophy of Art.* R. G. Collingwood. (Oxford University Press. 2s. 6d.)

*The Things which are Seen.* Trystan Edwards. (Philip Allan. 12s. 6d.)

*The Art of Greece.* Prof. E. A. Gardner. (The Studio, Ltd. 10s. 6d.)

A Quotation :

"Such curves can only have been designed by one who had carefully studied the forms of leaves and the arrangement of leaves upon a central stalk ; by one who knew that nature has no straight lines and that nearly all natural curves exhibit just this delicate mingling of the convex and the concave."—T. A. Cook, writing of Leonardo da Vinci, in *The Curves of Life*.

A Prayer :

Our Father, we pray that our meeting together may inspire us to live more worthily. We thank Thee that the thought that life consisteth not in the abundance of the things we possess here does not rob our earthly existence of meaning, but rather illumines and explains it. We thank Thee for the beauty of the earth. We are constrained to exclaim "How good is man's life—the mere living ; how fit to employ all the heart and the soul and the senses for ever in joy." We believe Thou art pleased with our joyous acceptance of life ; that all we see around us is good until we abuse it ; and that our hunger for greater beauty and holiness is an earnest of its satisfaction. We would worship Thee in the beauty of holiness, with lives not maimed and incomplete but whole and perfect. We believe that thou art shaping the Universe nearer to Thy heart's desire ; help us to be fellow-workers with Thee, that peace and joy and love may be more established in the earth because of our living in it. We ask these things in full confidence, knowing that it is Thy will that all men should share in Thine abundant Life. Amen.

Suggested Hymns : 115, 352, 403, 410, 411.

Aim of the Lesson : To see beauty of form in nature and in man's work.

## Notes on the Lesson.

### 1. Different Kinds of Beauty.

"Consider the lilies how they grow—Solomon in all his glory was not arrayed like one of these." We can imagine Jesus as he talked with his friends turning to the hillside decked with flowers and using their loveliness to point a lesson in his simple, direct way. In what lay the beauty of those flowers? In what does the beauty of any object, natural or artificial, consist? It is probably impossible to give a complete answer to these questions, but it is easy to see that an object can possess beauty of several kinds. A sunset makes its appeal because of its glorious array of colours, a statue depends upon the pure loveliness of its form, a song or a sonata has beauty of sound. Each, though in a very different way, makes its appeal to us and to each we may apply the term beautiful.

### 2. "Form" to be considered in this Lesson.

In this and the succeeding lesson we have to concentrate our attention on one of these, viz., on *shape* or *form*. We have to try to realise what beauty of form is and what it means and can mean to mankind, and to learn something of the lesson it has to teach. We ought then to be able to assert with confidence and meaning that we believe in beauty of form, that we believe it has a real value, and that it is one of life's great possessions.

### 3. Plenitude of Examples.

It is certain that we shall not be short of examples; our trouble may, in fact, arise from bewilderment as to which it is best to choose. Nature in her glorious prodigality—or God in his wonderful profusion—has filled the earth with forms and shapes of grandeur, of pure simplicity, of microscopic exactness. What perfection lies in a snowflake! The magnifying glass shows a perfect miracle of design in the ice crystals of which it is formed. How delightful, too, are the sweeping curves of a snow drift. (Read Francis Thompson's poem, "To a Snowflake.")

The rocky cliff and mountain peak, the curve of the breaking wave, the ever-changing mosaic of rippling lines on the surface of a rushing stream, are all fascinating in the beauty of their shape or pattern. (There might be an opportunity here for adding further to the list of beautiful inanimate objects.)

If we turn now to living things, we have the whole vegetable kingdom at our call. Even if we try to forget their colour or their scent, how wonderful and perfect are the shapes of flowers—the inspiration and the despair of every maker of designs. It would make a most interesting addition to the lesson to make a

closer examination of the form of flowers that members of the School would be glad to bring from their gardens or gather in the fields. Study the number and shape and arrangement of petals, the way in which the flower is attached to the stalk, etc.: the simplest and commonest flowers are as wonderful as the more rare and spectacular varieties.

What endless variety there is of stems and buds and leaf-forms—what beauty lies in the lace-like patterns of their veins! How distinctive and how beautiful is the shape of every kind of tree, whether crowded or crowned with its numberless leaves or flinging its bare arms to the winter sky to show all the delicate tracery of its interlacing branches. How characteristic are the blunt robust twigs of the oak; the curious upward turn at the abrupt end of every ash branch; the fineness of the twigs of the elm or, still more, the birch. They are all so different and yet all so beautiful.

Our list lengthens with another leap as we turn to consider animal forms. At once there come to mind the splendid vigour of the horse straining at its load, the grace of cat or greyhound, the comfortable roundness of the puppy. Who can resist the appeal of the lithe strength of the panther, the delicate poise of the antelope, or the magnificent bulk of the bison? Which of the wild animals has the most beautiful form? Do you consider the rhinoceros beautiful?

To many the culminating beauty of natural forms is in the human body. Is this egotism, or is a man really more beautiful than a horse or a squirrel? The point probably cannot be answered, as it depends on the solution of the problem: Is there an absolute beauty or is it relative to the individual? But it is undoubtedly true that many find great joy in the human form. Any detailed consideration or discussion becomes almost unavoidably intimate and personal. How much easier it must have been for the Greeks, accustomed daily to see their naked athletes displaying the perfection of their glorious manhood as they contended in their sports. Perhaps, as we return to living more natural lives, we shall approach their power of appreciating the beauty of manhood and of womanhood, and our art will reflect this in the works of another Phidias or Praxiteles.

#### 4. Man and Nature.

Man has gained some mastery over nature. He gashes the mountain-side with a quarry, he alters the course of a river, he spreads his cornfields over the rolling plain, cuts down the forest, exterminates the bison or the whale. We see him thus as a destroyer. But this is not the only rôle which he can fill. Can it be denied that he has developed the latent beauty of many

flowers? The wild rose has a beauty and charm of its own, but so, too, have the wonderful variety of those obtained by years of cultivation and skilled care. In the breeding and care of horses and other domestic animals he has achieved a beauty that would not have appeared in nature without his aid. Can you supply other examples by which he has added to the beauty of nature?

#### 5. Man as a Creator.

But this is not, of course, the whole story. Though he destroys, in many cases it seems inevitably, many of the loveliest forms of nature, yet he, too, creates much that is beautiful. In the ages during which he has lived on the world he has learned to make countless objects for his use or amusement—weapons and clothing, dwelling-house and boat, furniture, pots and pans, tools and coins. Man has become a creator on a vast scale.

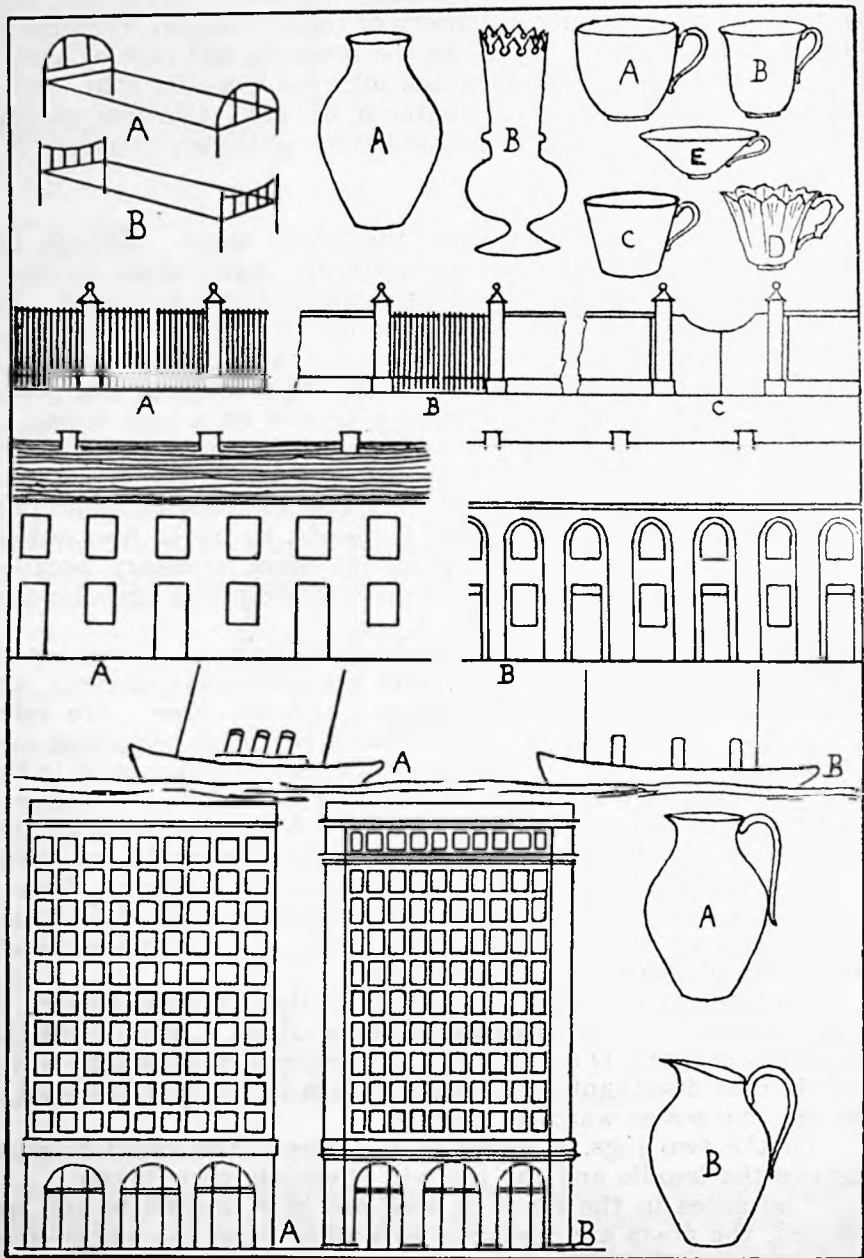
In many cases a choice is possible in the shape or design of the object. He may at will make it beautiful or ugly, efficient or clumsy. It may be worth while to pause to consider something of the beauty of form of common objects, to try to find out in what lies their beauty. This is all the more necessary because in so many cases it is not easy to say why we prefer one shape to another, or this design to that.

On the next page are shown line drawings of a number of simple objects. Some of these, with the comments on them, are from Trystan Edwards' *The Things which are Seen*. We offer this and any other criticism for what it is worth, expecting and hoping that there may be quite opposite opinions expressed in the class. Which is the better of the two bedsteads? Both are probably sufficiently strong, but in the first there is a greater simulation of strength and efficiency, and it could be made stronger than the other and is therefore a sounder design. Vase A in its simplicity will appeal to most people more than B, in which the mixing of straight line and curve, and the unnecessary ornament, produce a distasteful effect.

The row of tea-cups is intended to show typical shapes, of which A and B are satisfactory, if uninspiring; C is efficient but needlessly severe; D is spoilt by the unnecessary ornament which has obvious disadvantages; while E fails in the first essential of keeping the tea as warm as possible.

Of the two jugs, B scores in two ways—the spout helps to balance the handle and the jug will obviously pour better.

The gates in the fence or wall are in A indefinite and unmarked, the posts are unrelated to wall or gate, the whole effect lacks coherence and emphasis, and so is unsatisfactory. The difference between gate and wall is more marked in B, while in C a further improvement is effected by adding abutments to the posts





and by the curve of the gate-top, which gives it a unity that it lacked before.

In the row of cottages the problem lies in the two rows of windows which destroy the oneness of the terrace ; in order to overcome this the rows are broken up in Diagram B by a vertical grouping.

No one would have any difficulty in choosing boat A as preferable ; the rake of funnel and mast give the suggestion of speed and motion, and the close grouping of the funnels, further bound by the superstructure, makes them dominate the boat and suggests the idea of a controlling mind that is lacking altogether in the other symmetrical and balanced design.

Though this, like the last, tends to trespass into the following lesson, we may note the improvement in the appearance of the building effected by the emphasis to the corners. These tend to " punctuate " the building, in the same way as the nail gives a finish to the finger or the " turn-up " to the trouser-leg.

#### 6. Beauty and Efficiency.

The connection between the beauty and the efficiency of objects has arisen several times already in this lesson and because of its importance merits further consideration. Have we not all admired the shape of a good hammer ? We feel instinctively that it will work well ; its shape pleases and to our minds it becomes beautiful. The same can be said of a good spade ; the curve of handle and blade produces a pleasing-looking tool and at the same time contributes a great deal to its convenience in use ; the contrast to a child's wooden spade with its rigid lines and general awkwardness is very apparent. Is there a real connection between beauty and efficiency ? Is an efficient tool necessarily beautiful ? If it is beautiful, is it sure to do its work well ?

Professor Archibald Barr says that " ugliness implies some functional failure both in things made and in nature, whereas the perfect accomplishment of some necessary function usually implies the accompaniment of beauty."

Nature is only conquered by obeying her laws. The lines of a boat are not arrived at by chance—they are the best for overcoming the resistance of wind and water ; the curve of the arch of the Tyne or Sydney Harbour bridge is that which will best carry the stresses of the roadway and its traffic ; the shape of the dam holding back a million gallons of water suggests the weight and thrust of the mass pressing against it. " As these devices of man overcome natural forces they take on a beauty which may in truth be called nature's own. . . . Therefore the more efficient the tool or structure is, the greater will be its peculiar beauty."

"The early motor-cars tried to preserve the beauty of the horse-drawn vehicle and only succeeded in appearing ridiculous, the modern car only tries to be itself and is therefore as beautiful as the *Aquitania*" (COLLINGWOOD).

*For further study.*—Some Schools will probably prefer to omit parts of the above lesson to make time for a study of SCULPTURE, the branch of art in which pure form shows at its simplest and best.

[The writer is indebted to Mr. C. R. Levison for the drawings on page 168, and also for much invaluable help in criticism and suggestion in this and the other lessons for which he is responsible.]

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**Daily Readings for the week :**

July 25	M—Genesis 28. 10-22.
„ 26	T—Joshua 3. 7-17.
„ 27	W—Joshua 4. 1-14.
„ 28	Th—Joshua 4. 15-24.
„ 29	F—I Kings 5. 13 to 6. 10.
„ 30	S—I Kings 6. 14-38
„ 31	S—I Kings 7. 1-12 ; Mark 13. 1.

July 31st.

## V.—BEAUTIFUL BUILDING.

NOTES BY JAMES L. BAKER, B.Sc.

Bible Readings : 1 Kings 5. 13 to 6. 10 ; 7. 2-7 ; Mark 13. 1.

### Book References :

*Architecture.* A. L. N. Russell. (Chatto & Windus. 8s. 6d.)

*Greek Art and Architecture.* Percy Gardner and Sir Reginald Blomfield. (Oxford University Press. 2s. 6d.)

*A History of Architecture.* Sir Banister Fletcher. A standard book ; should be obtainable at libraries.

*Foundations of Architecture.* M. and R. Robertson. (Edward Arnold. 3s. 6d.)

*The Romance of Building.* Allen S. Walker. (G. Philip & Son. 2s. 6d.)

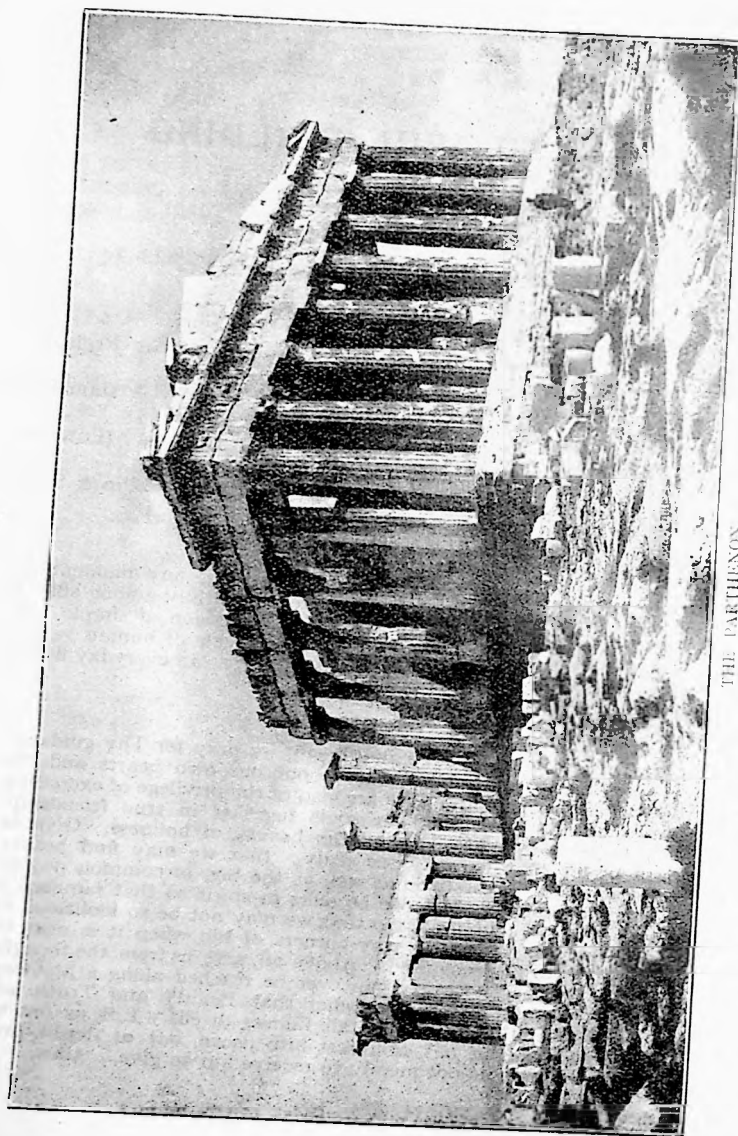
### A Quotation :

" Architecture, whatever its actual state at any moment, is bound to be a living art. It may live unhealthily among shams and pretentiousness or healthily as an expression of simple and honest needs. Its chance of rising in the scale of human values can only come about by everyone treating it as an everyday living thing."—Professor C. H. REILLY.

### A Prayer :

O Thou who art Beauty and Truth, we pray for Thy guidance as we seek to understand more about our own hearts and the wonderful things in life. We are glad of the privilege of exercising our minds and mingling our souls together in true friendship. We desire to worship Thee in the beauty of holiness. Give us pure hearts that we may see truly ; that we may find beauty close at hand, in the little as well as the big, in common people, in common things. May we be alert in spirit so that familiarity may not breed contempt ; so that we may not be so foolish as to seek beauty in out-of-the-way corners of life when it is near to us, waiting to be recognised. Above all, save us from the thought that the Palace of Beauty can ever be reached along a highway of lies. Sustain us by the belief that Beauty and Truth are indeed one and that in Thee all fulness dwells. Lift us out of darkness into light, out of unrest into peace, out of doubt into faith. And help us not merely to receive but to give. Amen.

Suggested Hymns : 2, 12, 14, 384, 346.



THE PARTHENON

*Alinari photo.*

Aim of the Lesson : To study the beauty which lies in the form of the buildings erected by man.

### Notes on the Lesson.

#### 1. Architecture and Mankind.

Architecture touches life at almost every point and is, therefore, one of the most important of the arts. "Its story is the story of human invention ; of how, in every age and in every country, men wrestled with problems of climate and situation and material ; and the beauty which by hand and brain they brought into being they have left us as a heritage."—A. L. N. RUSSELL.

No other art has such opportunities of appealing to the ordinary man and woman. Pictures remain immured in their galleries, where few trouble to seek them ; statues ornament or disfigure some public squares and buildings, but, unless they call forth vigorous blessing or condemnation, they are soon forgotten. But a building stands for all to see, so that he who passes may read the nobility or the meanness of the mind of the designer and sooner or later will discover the honesty or wickedness of him who interpreted the architect's plan in brick and stone, concrete and steel.

#### 2. Bible Readings.

These verses form part, a small part, of the account by the author of 1 Kings of the building of the Temple by King Solomon. It is instructive to note what great numbers were at work on the task and how the best workmen of foreign countries were sought to do those parts of the task in which the Jews had little skill. The large scale of the building and the lavishness of its furnishings are remarkable when we remember how short had been their history as a nation.

The temple which Herod built must have also been of great magnificence and, although it was erected by a hated ruler, it aroused the interest and admiration of the Galilean disciples.

#### 3. An Example of Good Architecture.

Let us look at one of the world's noblest buildings and try to learn from it something more of beauty of form. Probably all members of the class will be familiar with the appearance of a Greek temple and will recognise the accompanying picture of the ruined remains of the Parthenon, universally acknowledged to be the greatest masterpiece of the most artistic nation that the world has known. It was built by order of Pericles to celebrate the victory of Salamis, and, crowning the Acropolis, it has presented

to more than twenty centuries the perfection of classical architectural form.

Its characteristics are simplicity, proportion and harmony ; the whole building bespeaks reserve, quiet strength and dignity ; its perfect symmetry gives the feeling of unity and completeness. It forms a worthy thank-offering for Victory and for Peace.

Although it may fall slightly outside the immediate scope of the lesson, no account of the Parthenon could omit reference to the marvellous care and attention to minute detail that is everywhere exhibited in its construction. The Greeks had, to an astonishing degree, the eye for proportion, and this is here exhibited in its highest development. The dimensions of the building, the ratio of height to diameter of the column, and the spacing of the columns, may or may not have been worked out by some unknown formula, but the result is as near perfection as has yet been reached by man. In order to prevent any of this feeling of proportion being lost, the base and entablature were slightly curved upward to prevent their appearing to sink in the middle ; the columns were slightly inclined inward to give the impression of greater stability. The shaft of each column, too, was slightly bulged in the middle to make it appear perfectly straight, while the corner columns were slightly wider than the others to overcome the optical illusion of narrowness when seen against the sky instead of against the front of the building. The separate drums, of which each column was made, were not cemented together, but were ground so that they fitted perfectly. And so, by combining a simple yet perfectly proportioned plan with meticulous attention to detail, they achieved " this miracle of architecture, compact of glistening marble, marvellous sculpture and glowing colour, that through the ages has thrown its glamour over men " (BANISTER FLETCHER.

(It might be suitable to consider in connection with this our own Peace Memorials—the Cenotaph, the Scottish National War Memorial, etc.)

#### 4. Cathedrals and Churches.

In many of our Cathedrals we have examples of English Gothic architecture, a style that differs very widely from that just considered. The Greeks were untroubled by many of the problems that other builders have had to solve ; they had abundance of good stone ; their climate necessitated little in the way of roof, and so the forms they developed were of the greatest simplicity. In more northern countries it was, however, necessary to provide a much more satisfactory covering ; this must not only be rainproof but must also be able to carry a heavy

load of snow. The solving of this problem produced the arch type of structure, which is characteristic of Gothic as the pillar and lintel is of classic building. Connected with this principle, and because of the necessity for the economy of material, there gradually appeared the idea of concentrating the load of the roof at a few points instead of spreading it evenly over the whole wall; the greater part of the wall might then be filled with windows, and the airy lightness of the fifteenth century church was attained.

"The Gothic masons, throwing the rein on the neck of experiment, utilised stone to its utmost capacity and revelled in miracles of construction and marvels of craftsmanship; they heaped up stones in towers that, rising above the lofty roofs of naves and transepts, tapered upward in slender spires embroidered with lace-like tracery." . . . "Although most of the forms are founded on structural necessity, others were the expression of artistic invention. Thus the spire fulfilled no structural requirement, but it served as a visible expression of the religious aspirations of the time."—BANISTER FLETCHER.

Can we see in this Gothic style of building life and vigour, vitality combined with mystical feeling, that contrasts at almost every point with the classical ideas? There is beauty of form of another kind, less serene but more vital, but in both the essentials of truthfulness and proportion and unity are manifest.

##### 5. Modern Examples.

Two quite modern buildings show in their design and execution the application of similar principles and ideals to those already given. These are Liverpool Cathedral and the City Hall at Stockholm. In both cases it is probably true to say that such buildings could only be produced with the help of real general enthusiasm on the part of the people. In the former, Sir Giles Gilbert Scott has succeeded in combining something of the religious aspiration of Gothic with the unity and harmony characteristic of classic architecture, and when it is completed it will rank among the great buildings of the world. At Stockholm, the Venice of the North, the Civic Hall has some resemblance to the Doge's Palace, but the roof and massively graceful tower, with their suggestion of severity, give to the building a vitality and vigour worthy of a Viking race.

In each of these the architect seems to have studied the great tradition of the past and to have gained inspiration from its splendour; then, instead of making a slavish copy or replica as has so often been done, he has sought to express modern ideals and aspirations by combining the finest features of these classic forms.

The new buildings of Bristol University and Bush House (London) are well worth detailed and careful study.

#### 6. Ferro-Concrete.

At the present time we can see springing up numerous examples of an entirely new style of building, depending on new principles because constructed of new material—steel and concrete.

At first the tendency was to copy older forms of architecture, and the result was artistic failure ; but more recently there have been developed forms of characteristic though unusual beauty. The prevailing note of such building is verticality—not a religious aspiration, but a very robust and vigorous reaching upward to air and sun. The New York sky-scrappers are the best-known examples. This is what Rupert Brooke thought of them : " Their strength, almost severity, of line, and the lightness of their colour, gave a kind of classical feeling, classical and yet not of Europe. They had the air of edifices built to satisfy some faith, only the faith was unfamiliar. But, if these buildings embodied its nature, it is cold and hard and light like the steel that is in their heart."

#### 7. Beauty and Efficiency.

The consideration of modern building brings us back to the problem that occurred in the last lesson, viz., the connection between beauty and efficiency.

It is recorded that the Italian, Bernini, reputed the greatest architect of his day, was asked to prepare plans for a new façade for the Louvre. He acceded to the request but, after presenting a magnificent design, he refused to continue the work because he was questioned on drains and similar vulgar matters, which, he said, " are quite unworthy of a great architect like me."

Mankind is becoming more and more a town-dweller : it is obvious, therefore, that questions of sanitation, of sunlight and fresh air, must receive the closest attention of every architect. Efficiency in these points, and the elimination of superfluous ornament, combined with the essential of safety in construction, are characteristics of modern building, and, as already noted, are producing a new and robust type of beauty. That æsthetic ideals are not being neglected is shown by the " battering " (inward slope) given to the walls of Adelaide House in London and Carlisle House in Newcastle, to give the appearance of greater stability, although this added very materially to the expense and contributed nothing to safety or efficiency.

#### 8. Stones at Gilgal.

The Jewish children in Gilgal paused to look at the Monument of the Twelve Stones and asked, " What mean these stones ? "



We, too, see on all sides monuments in stone and we have been trying to find an answer to the same question. Is not this the answer, that man, in making a shelter for himself, in building a place to work in, in founding schools in which his children may be taught, in raising a temple to his God, has found a way to express beauty in their form and at the same time has found a way to express his own personality and his own character?

[Excellent photos of most of the buildings mentioned can be obtained from Messrs. W. F. Mansell, Elfin Works, Teddington; size 10 by 8 inches, price 2s. 6d. each.]

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Daily Readings for the week :

- |      |   |   |
|------|---|---|
| Aug. | 1 | M—Psalm 33.   |
| ..   | 2 | T—Isaiah 42. 10-12; Psalm 92. 1-4; Psalm 71. 22-24. |
| ..   | 3 | W—Col. 3. 16; Rev. 5. 9-14.                         |
| ..   | 4 | Th—Exodus 15. 1-10.                                 |
| ..   | 5 | F—Exodus 15. 11-21.                                 |
| ..   | 6 | S—Psalm 68. 1-18.                                   |
| ..   | 7 | S—Psalm 68. 19-35.                                  |

August 7th.

## VI.—SCHUBERT AND SONG.

NOTES BY T. J. FORBES.

Bible Readings : Psalm 33. 1-5 ; Isaiah 42. 10-12 ; Rev. 5. 9-14.

### Book References :

*The Oxford History of Music.* Vols. I. and II. (From a Library.)  
*Schubert.* E. Duncan. ("Master Musicians" Series. Dent.  
 4s. 6d.)

*Interpretation in Song.* H. Plunket Greene. (Macmillan.  
 7s. 6d.)

*The Growth of Music.* H. C. Colles. (Oxford University Press.  
 Three parts, 3s. 6d. each ; one vol., 10s. 6d.) The following  
 notes owe a considerable debt to Part III. of Mr. Colles' valuable  
 work.

Suggested Hymns : 353, 117, 244, 408.

Aim of the Lesson : To enjoy and appreciate the beauty of melody.

### Notes on the Lesson.

We began this series of lessons by trying to realise that Beauty is one of the aspects in which God reveals himself to us. In subsequent lessons we have been led to appreciate this revelation in the beauty of natural objects, and in the works of man's genius as exemplified by painter and architect. We must on no account omit to consider and to thank God for the beauty which has been given to our lives by the genius of the makers of music. In this series we can hardly do better than take for our study Franz Schubert, a contemporary of the painter Turner. He is the greatest among song-writers and in the front rank of those who have given to the world beauty in melody.

The aim of this lesson pre-supposes that at least half the time available will be devoted to listening to a selection of Schubert's songs.

Spare no effort to obtain the help of a friendly singer and accompanist. Find out beforehand which songs will be sung. Go carefully through them, if possible with the singer, and study the words. Lead off with a brief account of the life and work

of Schubert. This should last for fifteen minutes at the outside. Have each song introduced by a very few words of explanation. The singer might be willing to do this. But save time for as many of the actual songs as possible. Failing a singer, much may be done with a good portable gramophone borrowed for the occasion. Music-dealers will often freely loan records to a responsible customer for use at a public meeting, if proper acknowledgment is made.

The gramophone has one advantage for purposes of illustration. Songs may be interrupted, and passages repeated to note particular points, without fear of fatiguing the performer. The gramophone may, of course, be used to augment illustrations; though performance and reproduction should never follow one on the other without a break, as that is fair to neither artist.

Get a singer, if at all possible, even if for one song only.

#### 1. The Life of Schubert.

Franz Schubert was born near Vienna in 1797. He was the son of a parish schoolmaster, and the youngest of a family of fourteen. He had a good schooling, first with his father, and later at a school in Vienna, where he joined the school orchestra. From an early age Schubert composed music, and it has been said of him that "he was physically incapable of keeping his pen away from paper ruled in staves." He had little money, but he was of a frank, sunny temperament, and made many good friends among his school-fellows. They used to club together from their slender pocket-money to buy music-paper for him. A quartette party was held regularly at his home on Sundays, when Franz would play the viola.

When he left the school in Vienna he became a junior teacher in his father's school; but his old school-friends sought him out, and found him chafing because he had not sufficient time for composition. Yet he wrote quickly; and, as he himself said when asked about his method of work, "as soon as he had finished one piece he began another."

One of his old school-fellows, a law-student of good family, named Von Schober, took Schubert to live with him in Vienna, to share his own rooms, and so enable him to devote all his time to music. Schubert was now in his twentieth year, with no appointment. A poor, unknown musician has scant employment at public concerts to-day; and it was if anything more difficult still in the Vienna of Schubert's day, with its system of aristocratic patronage. Moreover, try as he would, the publishers appeared to regard his compositions as so much waste paper. Not until after his death did they begin to realise what golden opportunities they had missed. So Schubert remained practically penniless.

But he wrote music all day ; and in the evenings joined his ever-widening circle of friends, who would invite him to dine with them. Schubert was always the leader of the party, and was known by many affectionate nick-names. One friend found him lodging ; another found him appliances ; others made him free of their homes. They often dined out together, and whoever had any money paid the score.

In his twenty-second year Schubert was given his only official appointment. He entered the family of Count Esterhazy as music-master, and was able to devote his spare time to composing. By 1825 his work was meeting with a rather better reception at the hands of publishers, though £20 was the most he ever got for a single work. From 1826 onwards he lived in Vienna on the slow sale of his works, which he continued pouring out in profusion, to the end of his short life. In his thirty-second year he died of a fever in the house of his brother Ferdinand.

## 2. Schubert's Life Work.

Writing continuously from the age of thirteen to the end of his life, Schubert produced at least seven completed symphonies, besides the famous " Unfinished Symphony " ; a considerable volume of chamber music ; many sonatas, and innumerable shorter works, waltzes, marches, etc. for the piano ; several masses and oratorios, and a great number of shorter choral works ; and no fewer than seven operas. Yet when all this has been said, we have not noticed his supreme achievement, the creation of some six hundred songs.

Schubert's songs have earned for him the title of " the greatest poet among musicians." Produced continuously from the age of seventeen onwards, they show an appreciation of the words and a deep sympathy with the inner feeling of the poem, that was new to the world and that has never been surpassed by song-writers of any country to this day.

His finest songs are almost all to fine poems, and his settings include seventy poems of Goethe and sixty of Schiller. Shakespeare, Scott, Heine and Müller are other great names figuring among the poets whose work Schubert has re-interpreted in music.

In his eighteenth year Schubert composed a group of songs to poems by Goethe. They include five songs which may be chosen to illustrate the complete pliability of Schubert's music to the thought of the poet :

*Heiden Röslein* (" The Wild Rose "). The simplest of the songs. Three verses alike.

*Rastlose Liebe* (" Restless Love "). Note how the ruling impulse of restlessness is conveyed by the accompaniment.

*Schäfers Klagelied* ("The Shepherd's Lament"). Note the change of character at the mention of flowers, thunder-storm, rainbow, and the repetition of the last line to impress the poetic idea.

*Gretchen am Spinnrade* ("Gretchen at her Spinning-wheel"). The accompaniment provides a monotonous humming background to the idea of dull and brooding grief, broken only by the recalling of "his kiss." That an intimate song of this kind was written by a boy of seventeen, has been called "one of the miracles of musical art."

*Der Erlkönig* ("The Erlking"). A masterpiece of its kind, graphically presenting the legend of Goethe's ballad. Note the constant triplets and the menacing bass of the piano part; the change to major each time the Erlking speaks; and the agony expressed in the harmony, when the boy last cries out to his father.

The foregoing five songs, and many others, deserve study and re-study, with close attention to detail. Such study will be well re-paid.

### 3. A Summary.

1. Schubert was the first musician to realise that the qualities of a poem, its mood, its meaning and its form, demand a counterpart in music.

2. At the same time he preserved musical beauty, never sacrificing it to poetic requirements.

3. The influence of poetry affected his technique in the following ways:

(a) He gave increased importance to the piano part; often using it to sustain a mood.

(b) He widened the range of harmonies to bring out the meaning of particular phrases and words.

(c) He introduced new musical forms free from needless repetition.

4. His greatest achievement defies analysis. Like all creative artists he possessed the power of giving beauty to the world; Franz Schubert is acknowledged to be the greatest genius among song-writers, and we men and women of to-day whose lives are enriched by his ministry of beauty may well feel a deep sense of gratitude to the source of all true inspiration.

"To Schubert we owe the introduction into music of a particular quality of romance, a particular 'addition of strangeness to beauty'; and so long as the art remains his place among its supreme masters is undoubtedly assured."—W. H. HADDOX.

**Daily Readings for the week :**

Aug.	8	M—Psalm 124.
"	9	T—Psalm 126.
"	10	W—Psalm 127 ; 125. 1-2.
"	11	Th—Psalm 122.
"	12	F—Psalm 121.
"	13	S—Psalm 132.
"	14	S—Psalm 133 ; 134.

August 14th.

## VII.—BEAUTY IN HUMAN SPEECH.

NOTES BY SYLVIA PEARSON.

Bible Readings: Psalms 124 and 126.

Book References:

*Speech.* J. R. Firth. (No. 121, Benn's Sixpenny Library.)

*How to Enjoy the Bible.* A. C. Deane. (Hodder & Stoughton.  
2s. 6d.)

Suggested Hymns: 258, 108, 106.

Aim of the Lesson: To consider some of the ways of loveliness in which language finds expression.

### Notes on the Lesson.

Between the "calls" and "cries" of animal and bird life, and the speech of human beings, there is a long story of growth and development. It is much easier to see the development of language than to state how it began. We can imagine the early speech of man being composed of words that dealt with the needs of everyday life. Later he would use words as symbols of abstract ideas. As men mastered the use of words, they found "forms"—stories, proverbs, poetry—in which ideas and memorable deeds could find a permanent home. Consider how the folklore of any people was passed down, year after year, in direct speech, by stories or poems, before the written or printed book took the place of the story-teller. Yet, although the written and printed word has to some extent taken the place of the spoken word, it has also helped to preserve it. Think of the wealth that has been saved for us in this way, in what are called "dead languages."

#### 1. Words.

The development of the mastery of language can be seen in our own lives, as we grow from childhood to adult life. With the growth of knowledge it is necessary to increase one's vocabulary, so that ideas may be expressed with exactness. Some of us always remain too content with a small vocabulary, making the same words do duty over and over again. We have a few pet adjectives which we work to death, and which often are not in the least descriptive of the thing we are talking about. Everything is "rotten," or "gorgeous," or it may be "beastly," or "heavenly"!

On the other hand, if we have a great many words at our command, and know how to choose ones that are fitting, we can describe scenes so that people really see them—we can make ideas live.

## 2. Phrases.

Words alone may be like scattered jewels. The way in which they are strung together adds to or detracts from their beauty. What makes a perfect phrase? There seems to be in it something of inspiration, for it is not always a premeditated thing. It is accurate—with the accuracy of living truth, which grows and develops. Sometimes things are said in phrases so perfectly fitting that they are enshrined for ever in those words. Yet, though the words always seem fitting, the picture they create varies as we add to it from our experience. Such a phrase means more to us every time we recall it. Think, for instance, of this: "The Lord has yet more light and truth to break forth from his word." Recall any phrase which seems to you to have an ever deeper meaning, a phrase which you may have either heard or read.

When someone puts a thought or an emotion into words which are rightly expressive, that form of expression passes into our common speech. It becomes part of our heritage, and we use it without always knowing where or with whom it originated. How many of us will talk about tripping "on the light fantastic toe," or about "nods and becks and wreathed smiles," without a thought of John Milton in our minds? There is a greater number of people who can quote, "Stone walls do not a prison make, nor iron bars a cage," than there are people who can give the name or century of the author. It is a phrase which lives by itself. It needs no reflected glory from an honoured name. It "rings true."

There are some brief phrases which hold within them the depth of human emotion. So true are they to life's experiences that they can be translated from one language into another without losing their appeal. Consider in this connection the words of David's lament: ". . . would God I had died for thee, O Absalom, my son, my son!"

## 3. Rhyme and Rhythm.

It is not only the right word or the true phrase which makes speech a thing of beauty. Rhyme and rhythm produce endless variations in sound, giving new possibilities of loveliness. It is here that we come to the division of prose and poetry. It is not a hard-and-fast division. Poetry need not be rhymed, and prose must have some rhythm. Poetry can use rhythm more fully than prose, and, though not always expressed in rhyme, it has all the



wealth of rhyme at its disposal. Many people found some of their earliest delight in words in the jingle of nursery rhymes, which have in them at least something of poetry. But prose is the language of every day. It is our ordinary medium of expression. Its range sweeps from the sentences we use in conversation to great prose literature.

#### 4. Prose.

Though poetry is often considered the more complete form of verbal expression, prose has a beauty all its own, and English literature has many examples of its effectiveness. If we turn to the writings of Lord Macaulay, who lived 1800-1859, we can see how he developed the art of building up short sentences into paragraphs, so that he presented a picture in words with photographic clearness. The following extract from his *History of England* gives an example of his style :

" Sir Samuel Astry spoke. ' Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty ? ' Sir Roger Langley answered ' Not guilty.' As the words were uttered, Halifax sprang up and waved his hat. At that signal, benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack ; and in another moment the innumerable throng without set up a loud huzza, which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another and another ; and so in a few moments the glad tidings went flying past the Savoy and the Friars to London Bridge, and to the forest of masts below."

Note how the scene unfolds through each phrase and sentence. There is no going back to pick up forgotten points. Each sentence adds something to the last, making the whole clear in all its details.

As the "line" is the unit of poetry, the sentence is the unit of prose. Its flexibility makes possible the expansion of thought. Sentences of varying length can be used together without spoiling the rhythm of the whole. Through prose one may feel one's way into a subject, at first in short sentences with many pauses. Then, as the argument gathers weight, the sentence becomes long and rolling in sound. Examples of this type of prose can be found in the speeches and sermons of the orators of a bygone age.

Prose lends itself not only to reasoned argument, but provides a medium of expression for the ordinary happenings of life. Some of our modern essayists use it in this way with great effect. They take a little bit out of the life of men and women, at work or at play, and present it to us, like a snapshot taken when the subject

was not looking, and we recognise, sometimes one another, sometimes ourselves.

The form of prose which appeals to most people is the novel. In it scenes of beauty can be described, men and women can be portrayed, great principles be worked out, and the gamut of human emotion find expression. There are some novelists who can do this in prose so fitting that the symbols of speech they use seem to fade away and leave us face to face with the realities they depict.

#### 5. Hebrew Poetry.

There is a form of expression which is not quite prose and not quite poetry, judged by our English standards, and that is Hebrew poetry. Its translation in our English Bible has had an enormous influence on our speech and literature. Many of the idioms of our speech can be traced to the Bible. Its prose and poetry often merge into one another, but its distinguishing style is in its poetry. Hebrew poetry is not dependent on rhyme, which is one of the reasons why it does not lose so much in translation as some poetry would. Its distinguishing feature is called "parallelism." More simply, this is the habit of completing the thought of one sentence by another, instead of arranging one's thoughts coherently in one sentence. The second sentence may amplify the first; it may present the opposite truth, or it may add to the force of the first by repeating it. Look at Psalm 124. Notice how the repetition carries the thought forward like wave after wave. The first verse opens with a statement. The repeated words in the second verse come with the force of a challenge, and we are carried on to see what it is all about. The third, fourth, and fifth verses are variants of one theme. It is because of the variants, instead of a plain, straightforward statement, that we get the beauty of expression in the Psalm. Notice, also, in Psalm 126, how the thought of one sentence is completed in another. See, too, in some of the Psalms, how the method of expressing two complementary things makes for beauty of expression, as, for instance,

"Weeping may endure for a night,  
But joy cometh in the morning."

The measure of the rhythm is another thing in Hebrew poetry which makes for charm of cadence, and gives ease to reading aloud.

#### 6. The Instrument of Speech.

Rhyme, rhythm, phrasing—whatever we may think of when we think of beauty in speech—all are helped or hindered by the tones and cadence of voice we use. It is important that we should

be able to distinguish sounds of beauty. It is necessary that we should respond to them, if our speech is to be in harmony with all the rest of the beauty of sound.

*Questions and Suggestions.*

(1) It is claimed that " many things are said more permanently in verse " than in prose. Do you agree ?

(2) When you send out School or Union notices, do you send them clothed in language as beautiful as possible ? Is it of real importance to have a standard in such things ?

(3) In what ways can one's vocabulary be improved ?

(4) Think of any expressions in common use which can be directly traced to the language of the Bible.

It is not possible to quote many authors in the lesson notes. It is suggested that where Schools would like to study examples of beauty in speech more closely, readings might be given by members, or listened to on gramophone records. Selections might be made from *Essays of Elia*, the works of Lord Macaulay, or Edmund Burke, or any of the great writers of English prose. Lighter and more modern selections may be taken from essays by Robert Lynd, E. V. Lucas, Hilaire Belloc and others.

If poetry readings are chosen, it is suggested that special attention be given to those poets who give us new beauty in rhythm—e.g., Robert Bridges, W. B. Yeats, Walter de la Mare and John Masefield.

If readings from novels are taken, care should be exercised, and they should be chosen for the beauty of their style and treatment rather than for topical interest. Any novel which is known to the members may be discussed, with the following questions as guide, and others which will occur to the leader.

Is the author's style a help or a hindrance ?

Is his language adequate in making clear and living the scenes and experiences he describes ?

Which seem the more true, his descriptions of the country or of men and women ?

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**Daily Readings for the week :**

Aug. 15	M—Psalm 96.
" 16	T—Psalm 97.
" 17	W—Psalm 98.
" 18	Th—Psalm 99.
" 19	F—Psalm 103.
" 20	S—Psalm 111.
" 21	S—Psalm 112.

August 21st.

## VIII.—THE POETRY OF JOHN KEATS.

NOTES BY SYLVIA PEARSON.

Bible Reading : Psalm 96.

Book References :

*The Poems of John Keats.* (Everyman. 2s.)

*Studies in Keats.* J. Middleton Murry. (Oxford Univ. Press. 7s. 6d.)

Suggested Hymns : 115, 370, 411, 193.

Aim of the Lesson : To come into contact with the spirit of beauty in Keats's poetry.

### Notes on the Lesson.

#### 1. Brief Biographical Sketch.

John Keats was born in 1795 and died in 1821. His father was employed as head ostler in some livery stables in London. In John's infancy the family lived over the stables, but, while he was still quite small, they removed to Craven Street, City Road. The business had been left in the entire charge of Mr. Keats, and things had prospered sufficiently for them to make a move. In 1803 John was sent to school at Enfield. He had been at school little more than a year when his father died. From that time his boyhood days were spent between his school at Enfield and his grandmother's home at Edmonton. At school he showed average ability at his work, until about a year before he left school, when he developed a great love for literature. He read, early and late, everything that came his way, but he worked particularly hard at Latin and French translations. When he left school he was apprenticed to a surgeon. In all his spare time he indulged his love of reading, adding to it now his first attempts in writing poetry.

As he neared the end of his apprenticeship he felt that poetry demanded all his time. In 1817 he wrote, "I find I cannot exist without poetry—without eternal poetry—half the day will not do." His first volume of poems appeared that year, followed by "Endymion" in 1818. In 1820 he published a further volume. In the autumn of the same year he sailed for Naples, and died

in Rome, in February, 1821. Dying at the early age of twenty-five, he left behind him work that stands in the front rank of English poetry.

## 2. His Poetry.

Keats possessed that rare combination, a keen critical faculty and great qualities of imagination. He used the one to balance the other, criticising and perfecting the work of his imagination. "If judged by quality, Keats must rank with the greatest moulders and creators of verse."

He is supremely the poet of beauty. He once wrote, "I have loved the principle of beauty in all things." He loved Nature; his mind delighted in the greatness of Greek art; he found kinship in his reading with great poets and playwrights of other times; but he is not a poet of Nature or of Greek art or of literature. These things appealed to him as they were the expression of the spirit of beauty. He felt, too, that poetry itself was a thing of loveliness, the right medium of expression for the beauty he felt and saw. His early work sometimes shows imagination running riot. His later work shows the same power of imagination tempered with judgment and the perfected craftsmanship of his art.

We can see some of the ways in which Keats used the poet's craft to express the poet's genius. The spirit of poetry is born in a man, but its expression in verse demands the craftsmanship as well as the genius of the poet. The sound of the phrase, as well as the meaning, is often in Keats's work an expression of loveliness. Later nineteenth century poetry showed a great development in exquisite phrasing, and the development was due in no small measure to the work of Keats. He had a "feeling" for the right word, the right adjective. Take, for instance, an example from "The Eve of St. Agnes":

"The silver snarling trumpets 'gan to chide."

No other phrase, no other adjective, would give just the sound and the idea that Keats wanted to get at that moment in his poem. The workmanship of Keats's phrases is perfect in that they are exactly right for the expression of his ideas, whether those ideas are of sorrow or joy.

The beauty of which he speaks is not something that is merely pleasant. His thoughts turn to sorrow. But sorrow does not become a discord. It is part of the great harmony. Things of the shade as well as the light are brought together to make that harmony which is an essential part of beauty. It is part of Keats's power that the phrases he uses can carry us with him into that sense of harmony. If his ideas had been stated as arguments they might frequently have aroused opposition in our minds.

Stated in his poetry they enable us, at least for a brief space of time, to see the loveliness he saw. The window may afterwards be closed, but the glimpse we have had can never be taken from us. If for one tiny second we have leaned through the casement and reached out to eternal loveliness, life can never be quite the same again.

"A thing of beauty is a joy for ever :  
Its loveliness increases ; it will never  
Pass into nothingness ; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health, and quiet breathing."

So begins "Endymion," and much of Keats's later work enshrines the same thought, the idea of the everlastingness of beauty. His "Ode on a Grecian Urn," contains, more than any other of his poems, his message to mankind. At first reading it may look as if Keats is being rather cynical. He is talking of the figures on a Greek Urn ; of loveliness that remains for ever young, and always new. He is showing the beauty in comparison with human woe, with the passing away of the things we love. But he is not thinking of men and women as being always destined to lose the things of beauty. The ode must be read as the culminating point of his belief that loveliness abides, and that no pain or sorrow can whittle it away. The Greek Urn is a symbol of the eternal presence of beauty. The ode was written at a time of great personal sorrow in the life of Keats. He had lost by death a brother to whom he was greatly attached, and he was in the midst of other calamities. The ode was not an answer to the "why" of his pain and sorrow. It was an assertion that somehow, above all pain and sorrow, is the everlastingness of beauty, that cannot be destroyed.

" ' Beauty is truth, truth beauty,'—that is all  
Ye know on earth, and all ye need to know."

Some of Keats's longer works are great pieces of literature, but it is in his best odes and sonnets that he particularly shows his genius. Some of his lines have achieved that immortality which is reserved only for the gems of literature—those things that find an echo in the depths of the human heart. They have passed into current speech, and people quote them without knowing whose they are, or from whence they come. Of such a nature are some of the expressions in "On first looking into Chapman's *Homer*."

The story of how this sonnet came into being is full of interest. Keats and his friend Cowden Clarke were in the habit of reading together and discussing the things they read. One evening they began to read Chapman's *Homer*, and they read

through the night, until the dawn broke. Then Keats went home, intoxicated with his discovery. He wrote his sonnet in time to put it on his friend's breakfast-table the same morning! Of course, it must not be assumed that all his poems were written so quickly. Weeks of work went into the writing of some of them. Though written in a few hours, behind this sonnet, too, was the preparation of months and years, when Keats's mind was essaying to find perfect expression for his thoughts. The immediate cause of the sonnet was a great discovery in Keats's favourite realm of literature. The poem has become the perfect medium of expression for anyone who makes a great discovery. The "realms of gold" have signified for many people all that region of their desires wherein they have longed to travel. At the point of a great discovery, we too have stood, looking

"with a wild surmise—  
Silent, upon a peak in Darien."

Keats later altered one line and one adjective in the sonnet which he gave to his friend. The change shows the exquisite feeling of Keats's mind for the phrase and the word which were the fitting expression of his meaning. The seventh line of the original read

"Yet never could I judge what men could mean."

It was insufficient. He wanted something which implied a deeper, more permeating experience than simply an intellectual judgment. He changed it to

"Yet never did I breathe its pure serene."

It is thought by some people that Keats found this phrase in Cary's translation of the "Paradiso," but, whether this is so or not, the change shows his fastidiousness in getting just the shade of meaning he required.

The other change is in the eleventh line. Instead of "eagle eyes," the original phrase was "wond'ring eyes." Again the change is significant. Keats is talking of an explorer, not a dreamer, and the change is truer to his thought.

In his "Ode to a Nightingale" one of the best-known stanzas is

"Thou wast not born for death, immortal Bird!  
No hungry generations tread thee down;  
The voice I hear this passing night was heard  
In ancient days by emperor and clown;  
Perhaps the self-same song that found a path  
Through the sad heart of Ruth, when, sick for home,  
She stood in tears among the alien corn;  
The same that oft-times hath  
Charm'd magic casements, opening on the foam  
Of perilous seas, in faery lands forlorn."

And the closing lines of the poem are also well-known :

" Was it a vision, or a waking dream ?  
Fled is that music :—Do I wake or sleep ? "

The whole poem lifts one into that experience of loveliness which " can never pass into nothingness." It is a beauty which finds its expression in the things of the earth, yet it is not of the earth, but beyond it. The " magic casements " of Keats's poetry always open out into his vision of loveliness, where truth and beauty are one and eternal.

No questions for discussion are given for this lesson. Instead, it is suggested that a few people, with opportunity to read some of Keats's poetry before the lesson, shall read to the School. Any readings which make a special appeal to members may have some time spent on them. The following are suggested as being specially suitable for such reading :

" On first looking into Chapman's *Homer*."

" Ode to a Nightingale."

" Ode on a Grecian Urn."

" The Eve of St. Agnes."

Keats's last sonnet, beginning

" Bright star ! would I were steadfast as thou art."

Some lines from " I stood tip-toe upon a little hill." (This is too long to be read in full if time is to be given to the others. The first three in the above list will be found most profitable for consideration.)

#### Daily Readings for the week :

Aug. 22	M—Eph. 4. 1-16.
" 23	T—Eph. 4. 17 to 5. 2.
" 24	W—Eph. 6. 10-24.
" 25	Th—Luke 4. 14-22 ; 18. 15-17.
" 26	F—Luke 13. 10-17.
" 27	S—Luke 23. 27-43.
" 28	S—Luke 24. 13-35.



August 28th.

## IX.—BEAUTY IN LIVING.

NOTES BY JAMES L. BAKER, B.Sc.

Bible Readings : Ephesians 4. 1-32 ; 6. 23-24.

Book References :

*Collected Poems of Rupert Brooke.* With memoir. (Sidgwick & Jackson. 12s. 6d.)

*J. Keir Hardie.* William Stewart. (I.L.P. Press. 3s. 6d.)

A Prayer :

O God, our Father, we believe that every day Thou art drawing the world nearer to Thyself. This belief of ours is hard for us sometimes to maintain, so slowly do we obey Thy summons, such dull scholars are we. As we look back upon our own lives, and the life of the race, we are tempted sometimes to exclaim : " All our way hath miry been." But we look back again, and see humanity slowly rising from the slime, the ape and the tiger in us slowly dying, and the fuller possibilities of our humanity being revealed to us. Forgive the slowness of our ascent ; forgive our relapse into the mire.

We give thanks for all brave men and women who have dared to stand alone in a day of crisis ; for their faith in themselves and in Thee ; for the feeling that came to them that, however clamorous the voices against them, they were compassed about by all the good and irresistible forces of the world. Particularly do we thank Thee for Jesus Christ : his brave life, his brave death, the inspiration he has been to tempted, struggling, baffled, despondent men and women throughout the centuries. We would drink deeper of his spirit—the spirit of health, of purity, of wise forgiveness and thoughtful charity. We pray that not only we, but the whole world, may soon listen to his voice calling men and women of every race, of every clime and tongue, from darkness into light, from the mire of war to the firm path of peace. May unholy competition, in all spheres of life, soon give place to a holy co-operation, a peace of true honour and blessed fellowship. So lighten our darkness, we pray Thee, that we may walk as children of the light. Amen.

Suggested Hymns : 386, 416, 256, 238, 239.

Aim of the Lesson : To see that Beauty can be expressed through the art of living as through the other arts.

## Notes on the Lesson.

### 1. Different Kinds of Beauty.

In the last eight lessons we have been thinking and talking about beauty.

We have studied it with a definite purpose, so that at the end we may be able confidently to affirm, "I believe in beauty."

We have considered beauty of Colour and of Form; beauty of sound and of the written word; beauty as made by God's hand in field and wood and mountain; and beauty as made by man in temple and cottage, statue or painting.

Mankind produces through the various arts a countless number of beautiful objects and in much the same way it is possible for beauty to be produced through the art of living—a beauty less tangible, perhaps, but no less real, and one equally worthy of study.

Occasionally in the biographies of the world's famous men we come across examples in which, though we feel grandeur and nobility, and see a singleness of purpose or devotion to an ideal worthy of high praise, yet we do not feel that the person has an attractive personality; his life lacks poise and balance, he has not succeeded in living a beautiful life. The fault lies in a lack of harmony, proportion and unity, which is just as necessary here as in the other forms of art that we have been considering in the last eight lessons.

### 2. The failure of ordinary Men and Women.

Do we not feel that there is something unattractive in the lives of most of those with whom we come in contact? Why do we, too, so often fail to live a beautiful life? Is it not partly, at all events, due to our being tied by convention, to our giving way to the herd instinct, to allowing our minds to become bound and submissive?

Differentiation is the very essence of true manhood; each individual must realise that he differs from every other and must remember that, because of this, he has a peculiar contribution to make to humanity. In some way each must learn to express his own self in his life. It is only when the natural way of self-expression has been found that the individual gains happiness; till then his desires and cravings are unfulfilled; and desire without action, as Blake said, breeds pestilence.

That is why Art is so intensely important, because it liberates the spirit of man by giving him a chance of expressing himself. As Morris and Ruskin said, "Art is not a luxury but a necessity."

One of the best auguries for the future lies in the renewed interest in art ; not in looking at it and admiring it only, but in creating or attempting to create.

There is a stirring in the hearts of men, a craving that they do not know how to satisfy ; so they go to " the pictures." They feel a love, a desire for action ; so they go to watch a football match. What they must learn is that they must find a way of self-expression. Then, in place of the feeling of emptiness and banality, they will experience real happiness, and they will find a life which they can enjoy and a universe in which they can believe.

### 3. Those who succeed.

And yet, though many fail in this task of living a more perfect life, each member of the class will know someone who has achieved success. There are thousands, scattered through our towns and villages, who show a completeness, a harmony and a beauty in their lives, that is the inspiration of their fellows. Of such, in their modesty and their happiness, in their singleness of purpose and loving service, one is tempted to say with Browning :

" Through such souls alone  
God stooping shows sufficient of His light  
For us i' the dark to rise by."

There are, too, some figures in history who have left such a record behind them that it may be said with conviction that their lives were beautiful. Would you make a list ?

### 4. Rupert Brooke.

Did Rupert Brooke succeed in this ? He was the son of a Housemaster at Rugby, where he began his education. Going up to Cambridge he joined in most of the ordinary, sensible and frivolous activities of college life, but continued to practise and develop his gift for poetry which he had discovered at school. On leaving college he went on a tour through America and the Pacific Islands and then, almost before he saw his life-work opening before him, the War caught him and he died in the Gallipoli Campaign. His friend Denis Browne wrote :—

" We passed Rupert's Island at sunset. Every colour had come into the sea and sky to do him honour, and it seemed that the island must be ever shining with his glory that we buried there."

As one reads of his boyish life at school, or turns over the pages of his letters written on the American tour, we see flashes

and glimpses of a life that was full of fun and vigour and helpfulness. With what kindness he looked on mankind! A young Britisher, with Public School and University tradition, might easily have found something blatant and vulgar in the view of New York, but we have seen in an earlier lesson how instead he found a kind of solemnity and nobility; or again, writing of the Dublin strikes:

"Of course the poor are always right against the rich, though often the men are in the wrong over some point of the moment."

We can find the same kindly spirit in many of his poems.

"Beyond his genius there was that infinitely lovable soul, that stainless heart whose earthly death can only be the beginning of a true immortality; he stood for something purer, greater, nobler than ordinary men, and, if anyone left the world richer for passing through it, it was he."—DENIS BROWNE, in a letter to Mrs. Brooke.

##### 5. A Man of the People.

Let us now look at a very different example. James Keir Hardie was the son of a ship's carpenter, his mother a domestic servant. At seven years old he was one of the bread-winners of the household, at ten his wage of 4s. 6d. a week was, owing to a lock-out, the only income for the family. From then till he was twenty he worked down a pit and became a skilled hewer; at that age he was discharged at a moment's notice as an agitator, into which position he had almost involuntarily been drawn. For the rest of the forty years of his life he continued to be an agitator, a fearless, incorruptible agitator for the redress of everything that his tender, sympathetic nature felt to be wrong.

He created a new party in Parliament, but for years he was its only member and for it he bore ridicule and gibe; but later the party that he created ruled the Empire. He fought unremittingly for the unemployed, he opposed the Boer War as he did the Great War, he stalwartly supported the movement for Women's Suffrage during all its darkest years. That is the heroic side of the man. "He was," says Ramsay MacDonald, "of the 'old folk'; he went out a strong man in heart and in backbone, with the spirit of a great tradition behind him; nurtured by a mother who faced the hard world like a woman of unconquerable soul—he went out like a knight armed with a sword which had the magic of conquest tempering its steel. That was his birthright, and that birthright made him a gentleman whether delivering bread in Glasgow or facing the benches of the House of Commons."

There was, however, another Hardie—a lovable man to whom children came instinctively. "A Puritan he was in all

matters of right and wrong, but with that limitation he was one of the most companionable of men. He could sing and dance and make merry with great abandon." Whilst disgust with the hypocrisy of some "pillars of the church" (his employers in early life) led him to abandon most outward forms of religion, he was a singularly spiritual-minded man.

"Not until my life's work found me, stripped me bare of the past, and absorbed me into itself, did life take on any real meaning for me. Now I know the main secret. He who would find his life must lose it for others."

#### 6. The Supreme Example.

This lesson must close with the supreme example of a beautiful life, that of Jesus the Carpenter of Nazareth: Jesus the Inspiration and the Saviour of the World.

What did Paul mean by "the Grace of our Lord Jesus Christ"? Had he not felt, and did he not want his readers to feel, something of the wonder and graciousness of that Personality? Is it possible for us, though separated by 2,000 years from his earthly life, to realise the beauty of his life? To try to analyse it, to try to find out the principles on which it depends, is like trying to explain the beauty of a wood anemone. After all has been said that can be said, the heart of the story still remains untold and untellable.

But, in spite of this, it seems well to dwell upon one or two features. Many of us waste our energies in a dozen different directions, our enthusiasms are varied and changing in emphasis; but when we look at his life we see a coherence and a unity that is lacking in ours. All his teaching, his willingness to suffer, and what he did to relieve suffering, sprang from one overwhelming passion and was directed to one end.

There should be included, too, his happiness and his optimism. "Not that Jesus," says Middleton Murry, "was not a happy man—he was. With all his unmitigated sorrow he was far happier than most of those who live their full span. True he was a man to whom the Miseries of the World are Misery and will not let him rest. But he was also a man who out of his despair wrought a great and life-giving conviction. He was a rich nature, in him was God's plenty."

His tender compassion for child or for sinner, his burning indignation against hypocrisy, his unflinching courage and his unwavering trust in God, are all elements and parts of the beauty of that life that has never been surpassed and that, to most of us, seems unsurpassable.

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Daily Readings for the week :

Aug. 29	M—Romans 12.
" 30	T—John 18. 33-38; 14. 4-9; 1. 14; 17.
" 31	W—John 3. 22-36.
Sept. 1	Th—John 4. 5-24.
" 2	F—John 5. 2-19.
" 3	S—John 5. 19-40.
" 4	S—John 6. 29-51.

## Section IX.

## The Quest for Truth.

NOTES BY NIGEL O. PARRY, M.A.

## Introductory Note.

Eight months of the year have gone and there will not be many amongst our members who will, in studying these great affirmations of belief, have escaped the repeated challenge of his own mind, *Is all this true?* And this question will perhaps have stirred up a more far-reaching and difficult question: *What is Truth?*

These lessons do not set out to answer that great question. Our life is too brief, our minds too limited to permit of an adequate answer. What we do hope to do is to examine how great seekers after Truth conduct their search in the three great fields of science, art, and religion. It is the hope of the writer that at the end of these lessons he will have conveyed something of what he himself passionately believes—namely, that whilst the methods of scientist and artist may differ, and whilst the results may to our frightened minds appear to be contradictory, this apparent contradiction is due to our very incomplete researches; and that when the map, which the scientists are drawing, and the picture, which the creative artists are painting, are complete, they will help and supplement each other in a more wonderful apprehension of the Nature and Purpose of God, just as a map of Venice and Turner's picture add meaning to each other.

Further, it is the writer's belief that the faith of the true Adult School member, if it is not to offend his judgment and informed mind, must bear the marks of the scientists' researches, as well as of the inexplicable revelation which comes through the avenue of spiritual communion with the Unseen.

Finally, we open with John Galsworthy's great play. Why? In the first place, because it is worthy of our study. Secondly, because it suggests to us that the seeker after Truth, however humble or however great he be, is constantly in need of vigilant

warfare against the many enemies of Truth. Why were Roberts and Anthony both blind to each other's point of view and greatness?

The Lord Chief Justice, in a recent lecture (*The Law Journal*, December, 1930), gives a list of the many enemies of Truth. The major enemies are (1) Lack of courage; (2) Self-interest; (3) Bias. Other enemies are—undue regard for ancient authority; habit; prejudice; false conceit of knowledge; indolence of mind. All these colour our minds and distort our vision. It can be said of Truth, as of Freedom, that her price is eternal vigilance.



September 4th.

## I.—“STRIFE.”

### A Play by John Galsworthy, O.M.

Bible Reading : Romans 12.

Book References :

*Strife.* John Galsworthy. (Duckworth. 2s. 6d. and 3s.) or  
*Collected Plays.* John Galsworthy. (Duckworth. 8s. 6d.)

Illustrative Quotation :

“ ROBERTS : There’s not one sentence of writing on that paper that we can do without. . . . Not one single sentence. All those demands are fair. We have not asked anything that we are not entitled to ask. What I said up in London, I say again now : there is not anything on that piece of paper that a just man should not ask, and a just man give. [A pause.]

ANTHONY : There is not one single demand on this paper that we will grant.”

A Prayer :

O Thou who art the Father of all men, once more we pray that soon men everywhere may learn to be brothers. Wilt Thou soon show the world the way to peace? We are tired of fighting one another. We have already drunk too deeply of the cup of hate ; we would have deep draughts of love. We pray that Thou wilt rebuke the manufacturers of hate and uphold all those who in any way seek to spread the good news of love.

We pray for the poor slaves of all countries bound to the chariot-wheels of war. Help them soon to reject the false philosophy of their deceivers and to recognise their oneness in Thee. Reveal to us the exceeding depth of our present shame and the exceeding glory of the life waiting for the sons of God to enjoy. Help us to see the beauty and reasonableness of the way of life taught by Jesus Christ, by life and word, and give us more audacity, more sincerity in applying His commands to our own life and to society. Forgive our faintness of heart, and our littleness of faith, and give us big hearts and minds that we may extend the empire of love in the little circle of our personal lives and in the great world. Amen.

Suggested Hymns : 10, 12, 344, 349, 352.

Aim of the Lesson : To become acquainted with a great modern drama and to consider something of the relationship between belief and truth.

## Notes on the Lesson.

### 1. Introductory.

In dealing with this lesson, as with *Justice* (see lesson for May 1st), it is desirable that the dramatist should as far as possible open the lesson. Let the story of the play be told briefly and then illustrate the dramatist's treatment of the problem by reading certain scenes. Good excerpts for this purpose are :

Act I. (from entrance of Harness to his exit).

Act II. (for Women's Schools, Scene 1 ; for Men's Schools, Scene 2).

Act III. (from Edgar's entrance with news of Mrs. Roberts' death—to the end).

Finally, note that the aim of the lesson is twofold. We are asked to study the play for its own sake : it is well worth it. But we are also asked to regard the relationships between Anthony and Roberts, the leaders of the masters and men respectively, as a stimulus to our thoughts about Truth. It is not desirable to regard it as a prelude to a discussion on economic and industrial problems : we shall have opportunities for that elsewhere in this Handbook. Mr. Galsworthy does not bother us with the details of the strife : the tragedy lies not in the subject under dispute but in the fact that two such men were in dispute at all.

### 2. " Strife."

Readers of these notes will find that most of what was said in the notes on *Justice* will help us here in attempting an interpretation of this play. In those notes we saw that our author had been taken to task by some of his critics on the ground that his heroes and heroines were weaklings. That criticism, however, does not apply to *Strife*, which is generally regarded as Mr. Galsworthy's greatest play. This is what Mr. Guedalla writes :

" He seems to prefer his little men and women to hang about his apron strings ; and it is almost always the Red Cross, scarcely ever the fiery cross, that he raises. . . . But the clash and fall of stronger men is the true material of drama. Once at least, in *Strife*, Mr. Galsworthy has achieved the greater performance and set in motion two genuine, developed adult persons down the long road which ended in ' a woman dead and the two best men both broken.' That play is a singularly faultless piece of work. . . . The author starts with our intellectual sympathies, and we are prepared to let him prove his point in three Acts. Yet he does better. Any Fabian could demonstrate the farce of the existing order in British industry. But it takes a dramatist to make a tragedy of it."

—*A Gallery* : Essay on John Galsworthy.

Such is the theme of this play. The play was first produced in 1909, but the strife which it depicts is unfortunately still with us. Some of us will regard it as a fault inherent in any capitalistic system: others will regard any attempt at socialising industry with grave concern and as likely to increase and intensify that cold, ruthless tyranny, exercised by society and its inevitable bureaucracy, over the individual, a tyranny which, as we saw in *Justice*, can cause tragedy equally terrible. But most of us will realise that the dramatist is not attacking or advocating any particular system: he is concerned with deeper and more spiritual issues.

### 3. The Play and its Chief Characters.

There are twenty-two characters in *Strife*, six of whom are women. In the chorus of suffering which creates the tragic atmosphere of the play it is the women who play the biggest part, but, except for one scene, where the dramatist takes us into the home of Roberts' delicate wife, they take little part in the action. Nevertheless, all through the wrangling of the men we are conscious of that silent and tragic background of suffering.

In reality the play resolves into a clash of opinion and will between two strong men. On the one side is John Anthony, now old but possessed of an indomitable will. He is the Chairman of the Directors and though he rarely speaks at any length his viewpoint can quickly be gauged. He is a captain of industry of the old school. Around him are the lesser men, men with no blazing conviction, in some cases only concerned with their dividends. But the dramatist never allows us to think meanly of Anthony. The men's leaders hate him as the implacable foe of all that they stand for, but they cannot help respecting him. Anthony is an idealist: his one thought is the Company. Trade Union agitation to him is the bane of industrial progress and prosperity, the curse of the century, the beginning of national decay. To yield to it would be to betray the finest traditions of a master and to be false to the masters of other industries. "This middle-class sentiment," says he, "or socialism, or whatever it may be, is rotten." With Anthony that is not an argument but a conviction. Then later, when his son, also a director, pleads for a spirit of compromise, we get this revealing flash:

EDGAR: "There is such a thing as Mercy."

ANTHONY: "And Justice comes before it."

EDGAR: "What seems just to one man, sir, is injustice to another."

ANTHONY [with suppressed passion]: "You accuse me of injustice—of what amounts to inhumanity—of cruelty—"

[In a grim voice]: "These are the words of my own son. They are the words of a generation that I don't understand; the words of a soft breed."

On the other side stands Roberts, also an idealist, his will power reinforced by Celtic passion and fire. He dominates his fellow-leaders up to the end and he is defeated by the tragedy of his wife's death. "When *he* talks it's the devil that comes into them," says Madge Thomas. Every penny of his savings has been spent in the struggle, including the seven hundred pounds paid to him by the Company for his invention, and out of which they made a hundred thousand. Through every utterance of Roberts there glows the passionate conviction that the fight against Capital is "the fight o' the country's body and blood against a blood-sucker." He, too, like Anthony, stands above the rest in his conception of the struggle as a fight for principle and for the benefit of the yet unborn.

"'Tis not for this little moment of time we're fighting, not for ourselves, our own little bodies, and their wants; 'tis for all those that come after throughout all time."

As he speaks, with grim irony comes the news that his wife, who was to have been the mother, in his home, of "those that come after," is dead—the price of his idealism.

The terms asked for by the men are in excess of those recognised by the trade union, and the trade union leader has come down to the meeting between the masters and men to strive to secure some agreement on the basis of the trade union's terms. Both Anthony and Roberts reject them and both men are thrown over by their fellows. The two men pass out of the room. Nothing is said, but much can be felt in the restrained stage directions of the dramatist:

["Anthony rises with an effort. He turns to Roberts, who looks at him. They stand several seconds, gazing at each other fixedly; Anthony lifts his hand, as though to salute, but lets it fall. The expression of Roberts' face changes from hostility to wonder. They bend their heads in token of respect."]

Economic forces beat them down. The men are crushed by the fear of starvation, the directors by the fear of financial loss. And so Anthony sees his beloved company reject him and surrender, while Roberts, having lost wife and savings and all that he had, sees his colleagues desert him. And it is just as they realise this, each for himself, that they realise it in and for each other. At that dark moment of bitterness they see, each for the first time, the bigness and humanity of the other. And surely there lies the tragedy in germ.

The play closes with yet another example of the author's bitter irony. The characters speaking are Harness, the trade union leader, and Tench, secretary to the company :

HARNES : " A woman dead ; and the two best men both broken ! "

TENCH [staring at Harness—suddenly excited] : " D'you know, sir—these terms, they're the *very same* we drew up together, you and I, and put to both sides before the fight began ! All this—all this—and—what for ? "

HARNES [in a slow grim voice] : " That's where the fun comes in ! "

Read now the Introduction to this series of lessons, and discuss :

(1) How far is it true to say that strife between Capital and Labour is " the outcome of men's passions and prejudices hopes and fears. "

(2) " Mr. Galsworthy wants to show what the whole world has learned since in a harder trial, that warfare brings no victory, only varying degrees of defeat. "—A. E. MORGAN.

(3) Is the group-mind (e.g., your Adult School) likely to be superior to the individual mind in the search for truth ? Would a round-table conference between masters and men have succeeded ?

#### FOR FURTHER STUDY.

#### 4. " Strife " as a Great Tragedy.

Within recent years we have in our Schools discussed such great tragedies as *Hamlet* and even the nature of Tragedy itself (cf. 1928 Handbook, pp. 161-174). Possibly we may have seen or read one of Professor Gilbert Murray's translations of the Greek tragedies, and the question may be asked, Is *Strife* a great tragedy ? Has the twentieth century produced anything comparable with the masterpieces of the Greeks or of Elizabethan England ? It is not an easy question and critics are by no means agreed on it. But in the discussion one point worthy of consideration does emerge. We may know some of the Greek heroes or heroines, as Prometheus, Oedipus, Medea, Electra : we shall be familiar with the greatness of Shakespeare's Lear, Othello, Hamlet and Macbeth. But who is the hero of *Justice* ? or of *Strife* ? We think again of the pathetic Falder and we know at once that he can never be of that company of immortals. Even were Anthony or Roberts big enough, whom are we to select ?

In the days of Greek tragedy the hero was the King, and as King he stood for his people. The interests of people and King were identical, just as they were in Anglo-Saxon England.

In older days when the King of Kent or of Northumbria was baptised, the people followed suit inevitably. When the King died and a pagan succeeded him, the people reverted naturally (with very rare exceptions) to pagan worship. So when a king of Athens, Thebes or Argos appeared on the Greek stage he was the city-state of Athens, Thebes or Argos personified.

When Shakespeare wrote, a new spirit had come upon Europe. The Renaissance had brought into medieval life a new conception—the worth of the individual, whatever his title or estate. Shakespeare's heroes have majesty because they are men of high estate, but in addition because they are men of some one, or many, exceptional qualities and of high individual worth. Marlowe's heroes are even better illustrations of this individualism.

But with the new age that sprang into being with the French and Industrial Revolutions hero-worship has gone out of fashion. The world has become socialised. It is an age, not of personalities, but of faiths and classes. Mussolini appears at first sight to challenge this theory, but his greatness lies in the fact that he is the highest individual expression of Fascism. Bolshevism is greater than any Lenin or Trotsky. So, when we come to Mr. Galsworthy's plays, we have in *Justice* the tragedy of one weak individual struggling feebly against one manifestation of the social system. In *Strife* we have two faiths and two classes warring together. Anthony and Roberts are merely mouthpieces of creeds that are believed passionately to-day by sections of society.

*Strife* is a great tragedy, but essentially a modern tragedy.

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**Daily Readings for the week :**

- |       |    |                     |                            |        |
|-------|----|---------------------|----------------------------|--------|
| Sept. | 5  | M—Ecclesiasticus 4. | 11-18 ; 23-28 ; or Eph. 4. | 11-25. |
| "     | 6  | T—John 6.           | 51-69.                     |        |
| "     | 7  | W—John 7.           | 1-17.                      |        |
| "     | 8  | Th—John 7.          | 16-29.                     |        |
| "     | 9  | F—John 7.           | 30-46.                     |        |
| "     | 10 | S—John 8.           | 12-32.                     |        |
| "     | 11 | S—John 8.           | 31-42 ; 54-55.             |        |

September 11th.

## II.—THE QUEST FOR TRUTH— CHART-MAKING.

Bible Readings : Ephesians 4. 11-25.

Book References :

*Reality.* Canon Streeter. (Macmillan. 8s. 6d.) Especially Chapter IV.

*How we Learn.* W. H. S. Jones. (Cambridge University Press. 2s. 6d.) Contains many examples of problems worked out by scientific methods.

A Quotation :

" Physical science represents one analytical aspect of reality ; it draws a chart which, as experience shows, enables us to predict and sometimes to control the workings of nature."

—W. C. D. DAMPIER-WHETHAM.

A Prayer :

O God, our Father, we thank Thee for the exuberance and exceeding richness of life ; that everything is new under the sun for those whose hearts are young, and minds clear, and souls responsive. We thank Thee for the returning wonders of each new day, of each new spring, of each new life. Especially we rejoice in the thought of Thy perpetual revelation. We feel that if we ever find life tame and unprofitable, it is because we are out of tune with Thee ; we seek uniformity where Thou hast made endless variety ; we run our thoughts into moulds and do not allow them perfect freedom. Give us faith to believe that the roads to Thee are infinite and that each traveller will reach Thee, if he walks earnestly and sincerely. We like to think that even those roads which seem to lead away from Thee will, after many windings and bendings, lead back to Thee.

Help us that we may help one another to see deeper into the truth of things. We are all poor scholars trying to learn the alphabet of life. We are but able to spell out, slowly and painfully, the book of nature. We stutter and stumble, and come to words we do not understand, and sometimes our teachers do not know the meaning themselves. But we would persevere, for there is an urge in us towards the knowledge of ourselves, and of the things around us—an urge, we would believe, that is Thy mighty life pulsing through our being. So help us that we may understand a little better, and understanding, obey more faithfully. Amen.

Suggested Hymns : 10, 70, 413, 408.

Aim of the Lesson : To learn something of what Truth means to the Scientist and how he conducts the search.

## Notes on the Lesson.

### 1. Science and Ourselves.

"The triumphs of science are clear to all men. Its practical applications in engineering, industry, medicine, affect more and more the lives of modern nations. Its misuse in machines of destruction threatens civilisation with catastrophe should the world be foolish and wicked enough to allow another great war. Pure science is continually improving and extending our model of nature from the microcosm [little world] of the atom to the macrocosm [big world] of the visible Universe of spiral nebulae and galaxies of stars. The relations between the older parts of the model are ever becoming better known, and new parts are continually being added; added, indeed, so fast that there is no time for the adventurous builders to fit them into, or even on to, the older structure. When the pace slackens a little, the next generation, like the last, can co-ordinate and complete the work; the present generation is in too great a hurry to waste time in doing so."—DAMPIER-WHETHAM, *A History of Science*.

This is an excellent summary, but is it true that "the triumphs of science are clear to all men"? We live to-day in a world increasingly controlled by knobs and switches, but how often do we ponder on the vast forces, harnessed and controlled, which lie behind them? Occasionally, when something goes wrong, we realise how dependent we are upon some skilled mind that can exercise control over them, or we may come to realise their devastating power when unleashed. But, when all goes well, familiarity breeds contempt and we seldom give a thought to the epic struggle fought by men throughout the ages to secure this mastery. We need to be reminded forcibly of our heritage by some discerning mind, and Mr. Alfred Noyes does this in the third volume of his great poem, *The Torch-Bearers*.

In this poem we are on board a great liner in mid-Atlantic. There, amid the varied life of those on board, in one of the cabins, the ship's surgeon is trying to save the life of a child critically ill. He confesses to the ship's captain that the one man who might save her is the great specialist, Marlowe. The captain recalls that Marlowe is also on a liner, some four hundred miles away. The distance is hopeless, but is it? There is the wireless, and by means of it the two men get into touch and the operation proceeds. And then a question hammers itself into the mind of the poet—



"*They* may save her. But who are *They*?" The answers come to him as he reflects on this miracle of modern science. The ship's surgeon wields the knife; the mind of the specialist, some four hundred miles away, directs the operation. How came this miracle? The answer comes in a list of those who in their quest for Truth had stumbled upon this great, mysterious force and had harnessed it for man's control—Gilbert, Galvani, Ampère, Hertz, Clerk Maxwell, Humphrey Davy, Faraday, Lodge. Their striving had made this miracle possible.

Then comes another thought which conquers time, as space had been conquered. Whence comes this knowledge of the specialist? His, after all, is only a "subtler, instrumental mind," through which thousands of other minds, "remote in time as Marlowe's is remote in space, are speaking now." So the poet's mind is carried backward over the years and we are told of great-souled men who, by their untiring thought and experiment, had made possible this operation on the ship—minds that "touch us to-night with waves of thought across the abyss of Time."

Surely, it is a healthy sign that poetry is turning its eye of imaginative interpretation upon our modern world and is helping us to understand our debt to Science, and the unity of the achievements of its great men.

## 2. Science and the Sciences.

When we speak of Science we almost invariably think of what are known as the Natural Sciences, those great departments of knowledge which are re-writing in wonderful detail the Bible's opening verses. We think of Astronomy, the oldest of them, of Physics, now advancing most rapidly of them all, of Geology, which tells us the story of the earth, of Biology, with its story of the forms and development of life, of Chemistry. These, and those sciences which spring from them, are what we call Science. But now come along other claimants to the title. The historian, geographer, economist, psychologist, grammarian and others come trooping in. But, says the student of natural science, they cannot be admitted. They deal with man—a most variable and inconstant factor; no exact work can be done on such a subject. If they observe him and make their laws, he will only break them. Then they reply: We agree that, with man as our subject, it is difficult to establish uniform laws; yet, even in your own natural sciences, your laws, which but recently you thought were rigid and exact, are now being challenged. Your laws of Nature are often only averages. But, apart from that, our claim rests on our *method*. In our method and in our purpose we are scientific. We, too, seek to examine, analyse and classify: we, too, are seeking to study man in an unprejudiced, exact and truth-seeking

way : that is our right of entry to the great family of Science. And who can gainsay them ?

" If one seasoned in the procedure of scientific enquiry—a scientist, in short—be asked what science is, he will almost certainly point not to its results but to its method. For him, science is mainly a way of reaching results that may justify confidence when established by it."—DR. E. A. BURTT.

### 3. Science and "Common Sense."

What, then, is this characteristic method of the scientist ? It has been described as "common sense made more thorough-going and systematic."

It is a good thing to recognise that there is this similarity between the scientist's method of thinking and our own. But it may be equally good to realise that there is also a marked difference. The Englishman is often content to have his thinking done for him and to muddle through. We shall remember Charles Lamb's playful satire on ourselves :

" They have no pretences to much clearness or precision in their ideas, or in their manner of expressing them. Their intellectual wardrobe (to confess fairly) has few whole pieces in it. They are content with fragments and scattered pieces of Truth. . . . They seldom wait to mature a proposition, but c'en bring it to market in the green car. They delight to impart their defective discoveries as they arise, without waiting for their full development. They are no systematisers."

We are rather inclined to pay homage to the virtue of common sense, especially if we believe that we can claim a reasonable share of it, and to be rather tolerant of the specialist. But what does common sense really mean ? In effect, it is generally true to say that the man of common sense does examine facts, but he has neither the time nor the desire to examine *all* the facts. He jumps to conclusions quite cheerfully. He usually begins with fixed ideas and preconceptions ; he cannot hope to discount all his prejudices and the other enemies of truth which were mentioned last week. Most of the superstitions, at which we now laugh, were the conclusions reached in days gone by by men of common sense.

Not so with the scientist. Of necessity he must restrict himself to a minute field, but in that field Truth is his goal and truth-seeking is a rigorous discipline. He must emancipate himself from any influences or suggestions that may come from his own mental make-up, from habits of thought or from environment. As Mr. Bertrand Russell has it :

" The scientific attitude of mind involves a sweeping away of all other desires in the interests of the desire to know—it involves

suppression of hopes and fears, loves and hates, and the whole subjective emotional life, until we become subdued to the material, able to see it frankly, without preconceptions, without bias, without any wish except to see it as it is, and without any belief that what it is must be determined by some relation, positive or negative, to what we should like it to be, or to what we can easily imagine it to be."—*Mysticism and Logic*.

This is no light discipline, and the traditions of our race and of other races have been greatly enriched by the devotion of our pioneers of science. "Few men really want to know the truth, the whole truth, and nothing but the truth. . . . Curiosity is an instinct only less powerful than the craving for comfort. We want to know ; but pleasure, or the fear of pain, bars the way." The scientist, however, has to surrender certainty for truth : he becomes "a man without a country for evermore."

#### 4. Scientific Method.

Scientific method is the child of our natural instinct of curiosity. In its elementary form it shows itself as an appetite for facts of every description, as in the case of the boy who collects cigarette cards, regardless of any system or connection. Later there comes the desire to know and understand the relationships between these facts, to discover the Why ? and How ? We may say of the scientist that he is one who has developed this curiosity into a permanent passion.

If we examine a good detective story, we usually find that the reasoning of the detective proceeds along scientific lines, the method being known as *Induction*. First comes the *Problem*, the discovery of the crime or mystery. The police are called in and there follows the process of *Collection* of facts, known as clues. These facts are then *classified*, their relationships noted, their bearing on the case and the people concerned examined. As a result of this collection of evidence we see the police arrest some person. They have formed an *Explanation*, or *Hypothesis*, as it is often called. This hypothesis is usually in the story a false one, based on an insufficient knowledge of the facts, and the expert scientific mind (the detective) is then called in. He proceeds to examine the facts once again but, of course, with greater skill, and eventually, by a brilliant fitting together of the pieces in the puzzle, he frames a new hypothesis. This is again, probably, tested from all available standpoints (*Testing of the Hypothesis*) and so we arrive at the *Solution*, the arrest of the right person this time.

This procedure is really exactly what we mean by scientific method. First comes the "hodman's work," the collection of facts. The Greeks did a considerable amount of fact collecting,

and sometimes speculated about the How ? and Why ? but they did not experiment to any extent. Then came the gradual awakening of man's mind to the desire to know the relationships between these facts. So they were classified according to their similarities and differences in behaviour under certain conditions. Here, of course, the greatest care is necessary. The great march forward in science during the last century was only made possible by the discovery of means for making accurate measurement. It was the invention of the thermometer that has made the science of Heat possible, to give one instance. Then, with this careful examination, classification and analysis, comes the framing of the hypothesis. But to rest there would be fatal. Every new discovery in science, every new hypothesis, challenges earlier ones, and the scientist must often face that hardest of disciplines, seeing his theory slain by one fact. (Dr. Craven, in Mr. Shaw's play, *The Philanderer*, is an interesting example of this.) Each hypothesis, then, must face the challenge of every new fact brought to light. That is why we say that Science teaches us the tentativeness of all reasoned thinking : we never know when we may be compelled to abandon one law or set of laws and seek another set. The laws of Newton are now being re-written and amended in the light of Einstein's new explanation, and to-morrow Einstein himself may have to change his position. There can be no "faithful unto death" between the scientist and his laws ; there may be, in a very real sense, between him and the quest for truth.

##### 5. An Example.

This lesson will be more valuable for our Schools if the principles of scientific method can be illustrated by the work of some great scientific mind or some discovery. Mr. Jones's little book, mentioned at the beginning of the lesson, will give several varied examples. Mr. Woolley's books on his excavations at Ur of the Chaldees would give an interesting morning. The story of *Jean Etienne Guettard* (1715-86) is the story of a pioneer in biological science. In brief outline this is it. He was born at Etampes in France and studied medicine. His grandfather was an apothecary and herbalist, and the grandson soon became tremendously interested in plants, made collections, and then went on to Paris to study the huge but unclassified collections there. Then came the challenge of the problem : Why is the primrose in the region of the Pyrenees so tall and many-flowered compared with the much smaller primrose in and around Paris ? Thus began his great work. He visited different areas up and down France, collecting and making observations. These observations he made under the headings, name of plant, description,

names of other plants in the locality and the nature of the soil and subsoil. In this way he arrived at definite hypotheses, namely, that there are plant communities, some plants only growing where others grow, and also that plants are dependent upon the nature of the soil and subsoil. All these findings he constantly verified by visits to the Paris collections and to the actual places. Space does not permit of any description of his other work, but his work on the soils led him to examine the rocks underneath, to draw the first geological maps, and to discover, from the use of black volcanic stone for milestones in one district, that the central plain of France consisted largely of extinct volcanoes, flattened out by the wear of rain, rivers, sun and wind. Finally, after studying the volcanoes in Sicily, he came to the conclusion that this process of mountain-wearing must have taken at least one hundred thousand years. That, unfortunately, brought him into violent conflict with the religious opinion of his day, and, like many other noble seekers after truth, he finished his life in penury and oblivion. But he bequeathed to the world his valuable note-books, and so the search went on.

*Discuss :*

(1) Huxley argued that loose thinking is immoral. Do you agree? What is the quality of thinking in your Adult School discussions?

(2) "If they (men of science) are worthy of the name they are indeed about God's path and about his bed and spying out all his ways."—SAMUEL BUTLER.

*Note.*—The story of Guettard is treated at some length by Alfred Noyes in Vol. II. of *The Torchbearers*. The note-writer is indebted for this illustration and reference to Dr. Raistrick, of Armstrong College, Newcastle-on-Tyne.

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**Daily Readings for the week :**

Sept. 12	M—Genesis 1. 1-13.
" 13	T—Genesis 1. 14-23.
" 14	W—Genesis 1. 24 to 2. 3.
" 15	Th—Exodus 35. 4-19.
" 16	F—Exodus 35. 20-33.
" 17	S—Exodus 35. 30 to 36. 7.
" 18	S—Psalm 139. 1-18.

September 18th.

### III.—THE QUEST FOR TRUTH— PICTURE-PAINTING.

Bible Readings : Genesis 1. 1-5 ; Psalm 139. 1-17.

#### Book References :

*The Appreciation of Poetry.* Gwen Porteous. (N.A.S.U. 6d.)  
*Through Literature to Life.* Ernest Raymond. (Cassell. 3s. 6d.)

#### Illustrative Quotations :

(1) "What, when the sun rises, do you see? A round disc of fire, something like a guinea?"

"Oh no, no; I see an innumerable company of the heavenly host crying Holy, Holy, Holy is the Lord God Almighty."

—WILLIAM BLAKE.

(2) "Where words leave off music begins."—HEINE.

#### A Prayer :

O God, our Father, we thank Thee for the many words Thou hast spoken to seeking men and women, bidding them rejoice and with singing hearts step out bravely along the road of life. We dare to believe that Man does not stretch out his hands to an unanswering sky, but that Thou, who art Eternal Love, dost speak in Thy good time. Forgive our deafness to Thy words and, when we hear them, for our rejection of them as mere dreams, the poetry of God, something alien to our prosaic human life. And yet we are glad that we do hear these high words of Thine, that there is enough of the poet in us all to respond to them, although we miss so much of their beauty and import. O Thou, who art the Perfect Poet, we pray that the ears of our souls may be attuned to the noble rhythm of life, that its grandeur may lift us out of littleness and ignorance and prejudice and tolerance into the ampler air.

We thank Thee for the supreme Word Thou didst speak in Jesus Christ: for his humanness, his divineness, his nearness, his matchlessness. We are glad that the gates of new life have been opened for us by one whose hand is a human hand, whose heart is a human heart; that Thy Word was made flesh and dwelt among us. And we pray that we may indeed recognise his beauty, not as something to be admired from afar, but as something to be woven into the fabric of our own lives, making them serviceable to men. We ask all these things in the forgiving spirit of Jesus Christ. Amen.

Suggested Hymns : 94, 115, 404, 405.

Aim of the Lesson : To catch something of the mystery of the poet's search after Truth.

### Notes on the Lesson.

In the preceding lesson we set out to discover something of what the search for Truth means to the scientist and of the methods employed by him in his search. To-day we are to examine what for want of a more satisfying term we shall call the *poetic* approach. The word *artistic* has become rather cheap, but in using the word *poet* we should think of all creative artists, whether their medium of expression be colour, form or sound. Another reason for the use of *poetic* is that the work of poets will be more accessible for illustration and, possibly, less baffling in technique for the average reader than painting, sculpture or music.

#### 1. What is Poetry ?

The answers which have been given from time to time to this question are varied and so numerous as to form a literature of their own. Many of them contradict each other. Possibly definitions will be forthcoming in our Schools. There may be some who regard poetry as an opiate, a drug to enable us to escape from a world of social and economic troubles to a world of fancy, very much as the cinema does. Thackeray was not far from this when he said :

" Poetry is a beautiful veil with which we clothe the facts of life."

But if poetry only means dope or escape for us, it is with us that the fault lies. We can leave our town or colliery village to go to the moors or the hills in order to forget, or, if we wish it, in order to see the busy affairs of our daily round in proper perspective. There we can seek re-creation and strength to return, and there, too, we can see the harmony that rules in a life well ordered and balanced. Beauty is not an opiate but a healer of the hurt and bruised mind. The trouble with life to-day is not so much its stress as its disjointedness. We cannot see unity or purpose or meaning : we are oppressed by superficialities and become sick with its apparent futility. Benedetto Croce, the great Italian philosopher, writes :

" Poetry is the power by which we strip the veils which hide reality so that we can see the truth which lurks behind the appearance."

Question : Do you agree with Thackeray or Croce ?

Read some other good poem or this of W. W. Gibson, entitled "Snug in my Easy Chair," aloud and then give your answer.

"Snug in my easy chair,	Troy, the ever-burning ;
I stirred the fire to flame ;	Shelley's lustral pyre ;
Fantastically fair,	Dragon-eyes, unsleeping ;
The flickering fancies came,	Witches' caldrons leaping ;
Born of heart's desire :	Golden galleys sweeping
Amber woodland streaming	Out from sea-walled Tyre :
Topaz islands dreaming ;	Fancies, fugitive and fair,
Sunset-cities gleaming,	Flashed with singing through the
Spire on burning spire ;	air ;
Ruddy-windowed taverns ;	Till, dazzled by the drowsy glare,
Sunshine-spilling wines ;	I shut my eyes to heat and light ;
Crystal-lighted caverns	And saw, in sudden night,
Of Golconda's mines ;	Crouched in the dripping dark,
Summers, unreturning ;	With steaming shoulders stark,
Passion's crater yearning ;	The man who hews the coal to
	feed my fire."

Here we have a poet, a man of scholarship and of imagination, gazing into the fire. Pictures rush into his mind in a veritable tumult as he watches the dancing flames. As children most of us did the same thing : have we lost the power now ? And what exactly is this power—this power of revealing the beauty and the spiritual meaning in the world of nature and in the world of human experience—the power which makes us say of any subject, whether it be a tree or a bird or a human being, "I have seen that a thousand times, yet I never really saw it before." The subject may be commonplace or, sometimes, with our dull eyes we may deem it ugly, but the poet may see in it some beautiful significance. Read Chesterton's poem *The Donkey*, or Rupert Brooke's *The Great Lover*, in the second series of *Poems of To-day*, and the truth of this statement will be obvious.

"For, don't you mark ? we're made so that we love  
First when we see them painted, things we have passed  
Perhaps a hundred times nor cared to see ;  
And so they are better, painted—better to us,  
Which is the same thing. Art was given for that."  
—ROBERT BROWNING, "Fra Lippo Lippi."

**Question :** Can you recall any common object which was transformed for you by a poem, painting or piece of music ? Can you see, as did Mr. G. K. Chesterton once, the romance behind a red pillar-box ?

## 2. The Source of this Power.

What is the secret of this revealing power ? The answer we are given is Imagination—another difficult word because it can mean so many things. Imagination, says the psychologist,



is the faculty or power of calling up mental images, as the smell of new-mown hay, the feel of velvet, the crying of sea gulls. All these belong to what we call *reproductive imagination*. We have already experienced these things, and we can reconstruct these pictures or images in our minds at other times. They are built up of memories and are an elementary form of imagination. Higher in the scale come the images which are suggested by the lower ones but are not copies of them. There is an example of this in the great play, *Journey's End* :

STANHOPE : " Funny not to have any imagination. Must be rather nice."

OSBORNE : " A bit dull, I should think."

STANHOPE : " It must be rather . . . I suppose if Trotter looks at that wall he just sees a brown surface. He doesn't see into the earth beyond—the worms wandering round about the stones and roots of trees. I wonder how a worm knows when it's going up or down."

OSBORNE : " When it's going down I suppose the blood runs into its head and makes it throb."

STANHOPE : " Worms haven't got any blood."

OSBORNE : " Then I don't suppose it ever does know."

STANHOPE : " Rotten if it didn't—and went on going down when it thought it was coming up."

OSBORNE : " Yes. I expect that's the one thing worms dread."

STANHOPE : " D'you think this life sharpens the imagination ?"

OSBORNE : " It must."

STANHOPE : " Whenever I look at anything nowadays I see right through it. Looking at you now there's your uniform—your jersey—shirt—vest—then beyond that—

OSBORNE : " Let's talk about something else—croquet, or the war."

And so we can go on rising in the scale of imaginative power until at last we come to *creative imagination*, where new images are built up out of the bits and ruins of past experiences, but with something added, something we cannot account for in our experience, some leap into the unknown. The prophets of Israel declared that it was the voice of God ; some psychologists tell us that it comes from the *subconscious*, the underworld of our conscious mind, though that does not say that the prophets are wrong. This new factor we will call *Inspiration* or *Intuition*. It is such leaps forward that bring to great minds the triumphs of invention, of discovery, the great works of art and prophecy. These images are " such stuff as dreams are made on."

### 3. Feeling or Emotion.

The building up of such images is, of course, helped by knowledge. Knowledge makes them much richer. Think of the

knowledge that lies behind Mr. Gibson's poem already quoted. But the great power-house behind them is Emotion. The emotions have been called the great winds of man's inner world. Love, joy, as well as fear, anger and grief are deep, tremendous forces in the human spirit. When we are deeply stirred by one or more of them we are much more efficient than we should otherwise be, though we may be efficient in destruction. Before the man who is emotionally stirred difficulties disappear, barriers are swept away. Some great works of art have been wrought by creative imaginations fired and impelled by Grief, Anger or Fear, but the works which have the greatest survival power and the suffrages of mankind throughout the ages are those great creations which have sprung from Love and Creative Joy.

#### 4. The Joy of Unity.

In one of his essays (*The Poet's Religion*) Rabindranath Tagore tells us that joy (not pleasure, which is not the same thing) is born of a sense of unity. Health is an expression of the unity of our vital functions and so is joyful. In our own personality we experience joy when we are conscious of a spirit of unity within ourselves, as when we are completely absorbed in our hobby or in pursuing an ideal. Such a man looks out on the world around him, or within at his own experiences, and then, with a flash of creative imagination and penetrative insight, he realises the unity of what had previously seemed to be disconnected facts. They fit in and form an ordered pattern; they harmonise and their true relationships are revealed. And in the leap forward which he takes comes, too, a sense of joy ineffable: the man, the universe and God are all in tune, for all are at that moment in harmony, creative and purposive.

[As these notes are being written the writer's son is struggling to build up a remarkably inexpensive wireless set as suggested by a boy's journal. It is a strange array of disjointed parts. From time to time it is tested by linking up with aerial and earth. At last, a turn of the screw here and a slight adjustment, and behold, his face is transfigured. "I can hear"—and the expression of joy that accompanies this creation of a jumble of bits of things into a unity is the best illustration of creative joy that the note-writer has known.]

To return to the poet, this revelation of the harmony and unity of experience, accompanied by the sense of joy, is what we may call *Impression*. But it cannot stop there: the creative impulse must be released. The second stage has now arrived, that known as *Expression*. The poet must express the creative image through his medium. This is not easy, this clothing of a great experience in the garment of words or colour or form.

Lines have to be changed, the one word which he needs to complete the music of the verse is baffling him, for unless the word has the right association and is in harmony with its fellows, or unless the verses take on the right rhythm and pattern the beauty of his vision will be dimmed. But at last he puts away his pen or brush or chisel and the task is done. Like the great Creative Mind in the opening paragraph of the Bible, he, too, sees his work accomplished and that it is good. It may take him nine years, as we are told it took Gray nine years to write his *Elegy written in a Country Churchyard*, or it may have come to perfection within a few hours, as sometimes with Keats. But the important point to note is that the task of creation is not complete until the vision of the artist is so perfectly clothed in its material garb of word or colour, that the material garb itself becomes as it were transparent, and we, his hearers or readers, see through and beyond it what the artist has seen. More than that. It came to life emotionally, the child of Joy, of Love, or of Pain. If the poet's work has been done supremely, with Beauty emerging from the harmony and music of pattern, rhythm and word, then our awareness of the vision is accompanied by a sense of perfect unity and beauty, and we, too, share emotionally in the great creative joy of the artist.

We cannot do better than conclude these notes with one of Tagore's lovely passages, taken from his essay *The Creative Ideal* :

"A poet of mediæval India tells us about his source of inspiration in a poem containing a question and an answer :

Where were your songs, my bird, when you spent your nights in the nest ?

Was not all your pleasure stored therein ?

What makes you lose your heart to the sky, the sky that is limitless ?

The bird answers :

I had my pleasure while I rested within bounds.

When I soared into the limitless, I found my songs !

To detach the individual idea from its confinement of everyday facts and to give its soaring wings the freedom of the universal : this is the function of poetry."

*Discuss* : "Christianity is true in so far as it has fostered beauty and false in so far as it has fostered ugliness."—(Note books of Samuel Butler.)

#### *A Note on Reading :*

Mrs. Porteous's booklet, *The Appreciation of Poetry* (N.A.S.U. 6d.), is very good value and will help materially to an understanding of the poet's craft. *Through Literature to Life*, by the author

of *Tell England* (Cassell. 3s. 6d.), glows with enthusiasm and wide reading. Be careful: it will probably make your book bill in future much bigger. It is one of the most infectious books in our literature. The serious student will find excellent material in W. H. Hudson's *An Introduction to the Study of Literature*. (Harrap. 7s. 6d.)

The essays of Tagore mentioned in the notes are published by Macmillan (5s.), under the title *Creative Unity*.

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Daily Readings for the week :

- Sept. 19 M—1 Thess. 5. 19-21 ; 2 Cor. 12. 1-10.  
,, 20 T—Col. 1. 1-18.  
,, 21 W—Col. 1. 18-29.  
,, 22 Th—Col. 2. 1-19.  
,, 23 F—Col. 2. 20 to 3. 11.  
,, 24 S—Col. 3. 12 to 4. 1.  
,, 25 S—Col. 4. 2-18.

September 25th.

## IV.—THE QUEST FOR TRUTH— SEEKING GOD.

Bible Readings : 2 Corinthians 12. 1-6 ; 1 Thessalonians 5. 19-21.

### Book References :

*Reality*. Canon Streeter. (Macmillan. 7s. 6d.) Especially Chapters 2 and 4.

*The Faith that Rebels*. D. S. Cairns. (S.C.M. 8s. 6d.) Chapter 4.

*God in Science*. Archbishop of Armagh. (Nisbet. 1s.) Fresh and helpful.

### Illustrative Quotations :

(1) " Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development." —A. N. WHITEHEAD.

(2) " But to see life steadily and to see it whole we need not only science, but ethics, art and philosophy ; we need the apprehension of a sacred mystery, the sense of a communion with a Divine Power, that constitute the ultimate basis of religion." —W. C. D. DAMPIER-WHETHAM.

### A Prayer :

Our Father, we meet together, seeking to know one another better and to know Thee better. We desire to see our duty clearer, and having thus seen it, to have strength and a determined purpose to do it. We thank Thee for the visionary hours that help to carry us through the long, drab days when we can hear no voice and see no beckoning hand. We thank Thee for all visionary souls, all prophets and seers who pierce through the haze that wraps our mortal life, and see face to face the truth of life ; for all who are content to be called foolish so long as they have power to grasp the wisdom of God. We believe that these seers live in all ages, though the age often does not recognise them. They are living to-day. Grant that we may not call their wisdom madness, but accept it as the truest sanity of life. Amen.

Suggested Hymns : 242, 132, 240, 404.

Aim of the Lesson : To realise what Truth means to the seeker after God.

## Notes on the Lesson.

### 1. Picking up the Threads.

It will be advisable, before we proceed, to recall something of what we discovered when we discussed the methods of the scientist and of the poet, and to attempt a comparison.

#### THE SCIENTIST.

- (1) is concerned with the world of objective fact—things as they are in themselves; and he is uninfluenced by any effect they may have upon him;
- (2) examines these things with his intellect; collects, classifies and explains;
- (3) strives to express the law or truth which governs them in an abstract statement or mathematical formula.

#### THE POET.

- (1) is subjective; that is, he is concerned with things as they affect himself, with their beautiful significance for himself;
- (2) sees or feels things through his creative imagination suffused with emotion;
- (3) strives to express the vision or lofty thought in pictures and concrete images, whether by colour, sound, form or word.

This table of comparison is itself an attempt at being scientific: it may be clearer for some of us if it can be expressed more poetically, or in other words, by a verbal picture. Here is one, quoted from Mrs. Porteous's booklet, *The Appreciation of Poetry*:

"The difference between that knowledge which is science, and the knowledge which is art, has been aptly illustrated by Mr. J. H. Jagger. He gives an entomological description of a wasp: 'Antennæ generally elbowed, and thickened at the tip; mandibles short; body smooth and polished, generally black marked with yellow; wings longitudinally folded,'

and compares it with a poem by William Sharp, of which these are the last two lines:

'Yellow and black, this tiny thing's  
A tiger soul on elfin wings'."

Read now again the table above, with the two descriptions of the wasp before you, and it will be clearer.

### 2. Seeking God.

We in the Adult School Movement are seekers after God. We may in some cases not call him by that name: we may call him Truth, or the Life Force, or the Creative Principle. It matters little, so long as we are searching out for what is beyond and within this universe of ours, its meaning and relationship to the universe. How shall we proceed? Let us suggest four methods:

(A) *The Way of Authority.*

In accepting this way we shall not be false to any of the principles we have been discussing in our previous lessons, provided that our acceptance is not passive but active. Life is so short that the scientist has to accept the verified findings of his predecessors as data, a working basis. He will naturally verify them as much as he can, as Huxley verified the findings of Darwin before he went into battle as the champion of Natural Selection. This, too, must hold in religion. We cannot begin where the most primitive man began; we accept the highest revelation of God that we know. We see the growth of the idea of God amongst the Hebrews, we see the culmination of the best in the Old Testament in Jesus' teaching, harmonised, unified and tremendously effective in his life. We look around us to-day and we examine the precepts and lives of the best men we know. It is a sound principle that the man whose relationship with God is true, good and beautiful will be he whose relationships with his fellow-men are true, good and beautiful. Such is our data and working basis.

But a religion is of no avail unless it is intensely personal, apprehended and fashioned for ourselves by ourselves. So we must build, and in doing so there are three directing principles. We shall view them one by one, but in life they are almost inseparable. They are *Intuition*, *Reasoning* and *Experiment*.

(B) *Intuition or Creative Imagination.*

Where have we heard this phrase before? Surely, it is none other than the *poetic* method—the emotional approach. It was the approach of the prophets of God in all ages: it was essentially the approach of Jesus.

When Jesus entered the water at his baptism he was some thirty years of age. What those thirty years meant for him we shall never know; but we may be sure that the revelation which burst upon him as he stepped out of the water was not an isolated revelation, but the culminating point in his spiritual search.

“And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him: and there came a voice from heaven, saying, ‘Thou art my beloved Son, in whom I am well pleased.’” —Mark i. 10-11.

There we have a unique recognition of the spiritual significance of his own life, a life in a close and harmonious relationship with God. The scattered pieces have been assembled and the pattern is complete.

Read the story of the life of Jesus in one of the Gospels (e.g., *Mark*) and it will be increasingly clear that his method of

approach is predominantly poetic. Christ used his intellect, also: he had to use it immediately afterwards in the moments of temptation that followed upon this great moment of exaltation. But with Jesus intense experience hopelessly outstrips theology—the experiences seem to be too vivid, too tremendous to be expressed in reasoned prose. Hence we have Jesus' adoption of the parable, allegory and symbolic action as the vehicle of his vision. Does someone question him, Jesus immediately replies, "The Kingdom of Heaven is like unto . . ." So we get those parables, little word-pictures, each containing one little facet of Truth. There comes to the mind of Jesus the thought of that little group of disciples left alone after his death, in need above all else of the love and unity that at present he gives them. In a manner which could never be forgotten by those who witnessed it, he takes bread and wine and bids them eat and drink it as symbols of his living presence, as bonds of love and unity. And, finally, because the best and the loveliest things in life baffle utterance even in poetic form, we have the silent drama of the Cross, standing forth for all time as the highest and most significant symbol of Creative and Redemptive Love.

That is the method of approach of the world's greatest religious personality. That has been the approach of innumerable clouds of witnesses throughout all time: that, too, is the surest and most effective method of approach for ourselves.

"In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature."—  
Professor EDDINGTON.

### (C) *The Way of Reasoning.*

The spiritual vision and imaginative thought of Jesus had outstripped logic and reason and thought. But man is so constituted that he cannot rest there; his intellect must examine and assimilate, so far as it can, the poetic and symbolic truth. So arose Paul. While every Jew kept his face turned steadfastly towards Jerusalem, Paul kept his towards Europe—Athens, Rome. He, too, receives his tremendous vision on the road to Damascus; he, too, sees the pattern's unity in his life. But, bound up with this vision, came the clear call to carry the Gospel to the Gentiles. Paul, too, knew moments when sheer poetry was the only possible expression (see 1 Cor. 13). But Paul was by training and temperament a philosopher. He had been a student of the Law; and he had come into touch with Greek philosophical thought. It should be his work to achieve the fusion of the living Christ whom he had experienced with the best religious thought of his time. And so we get the theology of



the Epistles, the formulation of dogma and creed, the scientific presentation of a great experience and of his interpretation of God's purpose for the world. He had to give a reason for the faith that was in him. It must have cost this ex-Pharisee something to scrap the Law, but intellectual honesty demanded it, and the Law became "our schoolmaster unto Jesus Christ."

The process did not stop there. Truth cannot be stationary. Even in Paul's letters there is growth; his theology has a moving, changing life. St. John's Gospel, which came later than the Epistles, shows the same spirit at work, another attempt at re-writing the revelation of Jesus in a form more in harmony with the best Greek ideas and philosophy. It is an inevitable process, and, surely we can say, Divinely ordained. The Church has suffered in consequence. Little minds with no blaze of inward conviction have come along and tied up the faith "in little fifth-century boxes like our Athanasian creed." That is the tragedy of our refusal to recognise that the Divine revelation is progressive through science as through creative art. The trouble is, as Mr. R. G. Collingwood has said:

"that religion always mistakes what it says for what it means. And rationalism, so to speak, runs about after it pointing out that what it says is untrue."

Read again the first quotation at the head of this lesson.

So, in our search, if we are to be true to the highest within ourselves, we must express our deepest convictions, our mystical apprehension of God, in a creed, a philosophy of life that will be in harmony with the Divine revelation through science. Our knowledge of science is too limited to check and verify our spiritual experiences to any great extent, but we should be false did we not demand consistency, harmony between those experiences and the knowledge we have acquired of the world of nature and the world of human relationships. When that harmony is achieved, there will come the intense joy of unity and of purpose.

*Discuss:* In our Schools there is sometimes a tendency to deride the intellectual approach in religion. Why is this? Perhaps Mr. G. K. Chesterton can help us here—

"What we call the intellectual world is divided into two types of people—those who worship the intellect and those who use it. There are exceptions, but, broadly speaking, they are never the same people."

And also this sentence from the great play of the American coloured people, *Green Pastures*:

"You know, sometimes I think de Lawd expects us to figure out a few things for ourselves."

(D) *Experiment, or The Practice of the Presence of God.*

We saw in dealing with the experience of Jesus that it appeared as though reason could not keep pace with feeling, that the spiritual vision had defeated language and ordered thought. To-day, it would appear as though the reverse were true. Science has advanced so rapidly and has, by means of the Press and Broadcasting, invaded every home. On the other hand, there are few to-day who seek through regular channels of worship the spiritual significance that is so much needed. Hence we are surrounded by uncertainties, doubts, pessimism and that curse of modern life—the feeling of futility.

"We have come to think more and more only with our minds, instead of with our whole being."—FAUSSET, *The Modern Dilemma*.

We are obsessed by the externals in life, and these to our dimmed eyes appear accidental and purposeless. We have forgotten the poet's approach and cannot see the spiritual significance of our world. Yet it is the only way. We may be driven to face up to the meaning of life some day when tragedy lays its grim hand upon us, and in that dark hour we may be crushed or we may be caught up in a creative interpretation. Read what J. Middleton Murry wrote after the death of his gifted wife, Katherine Mansfield :

"What happened then? If I could tell that, I should tell a secret indeed. But a moment came when the darkness of that ocean changed to light, the cold to warmth; when it swept in one great wave over the shores and frontiers of myself, when it bathed me and I was renewed; when the room was filled with a presence, and I knew I was not alone—that I never could be alone any more, that the universe beyond held no menace, for I was part of it, that in some way for which I had sought in vain so many years, I belonged, and because I belonged I was no longer I, but something different, which could never be afraid in the old ways or cowardly with the old cowardice."

An experience such as Mr. Murry's is intensely personal and intensely real, and has a tremendous effect upon the recipient. Yet it yields to no scientific test beyond that the tone of his subsequent writing certainly appears to be coloured by it. Similarly intense experiences befall other seekers, and we must be seekers and constant in our questing. The late Robert Lunnion, one of the leaders of our Movement in the North, once told us that the secret lay in forcing ourselves to think of God and of his relationships with ourselves and the universe. A friend of his had begun by making it a rule that whenever, on his walks abroad, he saw a Post Office pillar box, he would think about God for three minutes. Thus began a life of great spiritual intensity.

So in our seeking after God, Poetry says it is possible to reach out and to touch his hand : Science bids us experiment, provided we verify.

" Christianity refuses to be proved first and practised afterwards : its practice and its proof go hand in hand."

—J. R. ILLINGWORTH.

*Discuss :* How far can these two methods of approach—the poetic and the scientific—be used in our Schools? Do you find that the scientific approach to the Bible lessons—e.g., use of modern translations, commentaries, higher criticism—help to a better appreciation and enjoyment of the meaning?

Daily Readings for the week :

- Sept. 26 M—Mark 12. 28-34 ; Deut. 6. 4-9.  
 „ 27 T—Romans 13. 7-10 ; Galatians 5. 14 ; John 13.  
   34-35 ; 13-17.  
 „ 28 W—I Cor. 13.  
 „ 29 Th—I John 1. 1-10.  
 „ 30 F—I John 3. 1-18.  
 Oct. 1 S—I John 3. 23-24 ; 4. 7-21.  
 „ 2 S—I John 5. 1-3 ; 12-21.

## Section X

## Jesus and the Way of Love.

NOTES BY ETHEL HUTCHINSON, L.L.A.

## Introductory Quotation.

"Oh hearken, for this is wonder !  
Light looked down, and beheld Darkness.  
'Thither will I go,' said Light.  
Peace looked down, and beheld War.  
'Thither will I go,' said Peace.  
Love looked down and beheld Hatred.  
'Thither will I go,' said Love.  
So came Light, and shone.  
So came Peace, and gave rest.  
So came Love, and brought Life.  
And the Word was made Flesh, and dwelt among us."  
—ST. FRANCIS, in *Brother Sun*, by LAURENCE HOUSMAN.

October 2nd.

# I.—THE WAY OF LOVE.

Bible Readings : Mark 12. 28-34 ; 1 Corinthians 13.

Book References : Valuable help on this lesson may be found in :

*The Galilean.* N. Micklem. (Jas. Clarke. 5s.)

*Adventure.* Canon Streeter. (Macmillan. 8s. 6d.)

*Adventurous Religion.* Fosdick. (S.C.M. 6s.)

Illustrative Quotation :

" To appreciate the ethics of Christianity we must turn our backs on the sentimental picture of a Galilean idyll and all that kind of thing. Whatever of high romance is to be here found lies in the high adventure which seeks to work out a romantic ideal in the spirit of stark realism."—*Adventure*, CANON STREETER.

A Prayer :

O Thou dear Lover of the souls of men, we thank Thee for the strong assurance we feel that Thou art seeking Thine own and that Thou wilt yet see of the travail of Thy soul and shalt be satisfied. We sometimes imagine that it is we, merely, who are seeking Thee : it even seems, at times, that Thou art hiding Thyself from us. It may be that we are searching for Thee at the far ends of the earth and that Thou art waiting to speak to us at home, in the affairs of every day, in the common duty that is so familiar and trivial. In our desire for conquest, for high adventure, for romance in the world of spirit, in our pursuit of Thee, give us the faith and quietness and confidence that come within the knowledge that though Thou mayst be hid, Thou art near and dost love us with a love that will not let us go.

We thank Thee for the human friendships that are akin to Thine. Help us to communicate to others that which we have felt to be most divine. Save us from selfish retention of the water of life. May we be sharers, knowing that Thou who art inexhaustible Life hast abundance for all. Save us from self-complacency, satisfaction with poor attainments, superficial knowledge. We thank Thee for every shock that disturbs us when we grow self-satisfied. We first feel that our lives are poor, mean, ignoble, on a low level, and it is Thy voice telling us that they are in essence rich and noble and high as heaven. May we hear Thy voice and be obedient to its call. Amen.

Suggested Hymns : 367, 369, 348, 223.

Aim of the Lesson : To affirm our belief in Christianity as the way of life.

## Notes on the Lesson.

"A man is vitally and inwardly a Christian only to the degree in which he himself possesses the kind of religion which Jesus possessed."

(a) Is that statement demanding too much of the ordinary man or woman living in a world racked with problems affecting daily life?

(b) Are we quite sure that we make serious effort to understand the kind of religion Jesus possessed? Evelyn Underhill says, in *The Life of the Spirit and the Life of To-day*, that "the New Testament leaves us in no doubt that the central fact of our Lord's life was His abiding sense of direct connection with and responsibility to the Father; that His teaching and works of charity were inspired by this union, and that He declared it, not as a unique fact, but as a *possible, human ideal*."

It was a "single-minded, heroic effort to look in one direction, and live in one way."

Now read Mark 12. 28-34.

How startlingly simple is this statement of the fundamental principle of the life of Jesus. Examine the thought frankly.

(a) Does it strike you as being merely an emotional sentiment? If not, what more does it imply?

(b) Is it anything more than a rough guide for making a distinction between the essential and the non-essential elements in the religious life?

(c) Note that Jesus suggests in verse 30 that a further implication is involved in loyalty to God, as stated in verse 31.

This brief statement by Jesus was, then, much more than a mild expression of a vague hope for better things; it was a real "concern" that the Kingdom of God should come. Hence, this way of life was to be not "an excuse for relaxed effort, but a basis for hazardous exploit." "No one," says Micklem, "called men to a harder path than Jesus, nor to a gentler way; no one uttered a gospel which called men 'over the top' as Jesus did; for other gospels have called men to risk all for themselves, Jesus, for other people, and for that gentleness that makes us great." *He made men feel it was worth while to offer everything for the ideal.* A modern poet has expressed this thought in striking language:

"If love should count you worthy, and should deign

One day to seek your door and be your guest,

Pause! ere you draw the bolt and bid him rest,

If in your old content you would remain;

For not alone he enters; in his train

Are angels of the mist, the lonely guest

Dreams of the unfulfilled and unpossessed,

And sorrow, and Life's immemorial pain.

He wakes desires you never may forget,  
He shows you stars you never saw before,  
He makes you share with him, for evermore,  
The burden of the world's divine regret.  
How wise you were to open not ! and yet,  
How poor if you should turn him from the door ! "

—S. R. LYSAGHT, in *Poems of To-day: Second Series*.

Men found in Jesus of Nazareth *a teacher whose conduct corresponded precisely with his principles*; a leader who did ordinary things in the strength of this power, and made them seem transformed with a new meaning; a pioneer who traced out by the method of love a road which none had as yet completely found.

[Refer here to Masfield's poem, "The Seekers," and see Notes in 1931 Handbook, Lesson for June 14th.]

*Consider the urge to drastic measures in Jesus' day.*

The world of Jesus' time was not one to which, it would seem, any sentimental appeal might be made either on national or international questions. The patriotic Jew, absolutely unwilling to compromise on the question of his people's attitude to Rome, felt and expressed bitter hatred for his fellow Jew who, while hoping for independence for his race, in the meantime was prepared to do sordid work for the Roman conqueror by gathering taxes for him from his own countrymen.

Can you imagine the hatred to-day, of a high-caste for a low-caste Indian, to be any stronger than that? or fierce feeling in some industrial circles to be more difficult to reconcile than that?

Again, when the Jew was reminded daily of his humiliating position through the presence of the Roman in his country, and business relationships were inevitable, there was the veiled scorn of the conquered for the heathen Roman, and the more open contempt of the Roman for the proud but beaten Jew.

Was there any way out of such a situation? The old way was to seek the destruction of one or the other; the method of Jesus was not direct attack on systems, but a personal, quiet way of showing men what the love of God and man meant. When John the Baptist sent his disciples to Christ with that anxious question, "Art thou he that should come?" the answer was: "Go and show John again those things that ye do hear and see."

Mr. Micklem says, "The greatest miracle recorded of Jesus of Nazareth is that he made Simon the Zealot and Matthew the publican sit down together at the same table like brothers and friends."

"There was no question of the Zealot's becoming a publican, or *vice versa*, but there was no longer a burning desire to compel one to think and act as the other did. Neither would the Jew ever become a Gentile, but he would seek for some fellowship even with those who had made him suffer."

Can you think of modern attempts at all comparable to these?

(a) Cf. the "hazardous exploit" of bringing hostile peoples to meet on equal and friendly terms in the League of Nations.

(b) The following extract from an article on Lord Irwin after his return from India appeared in the *Manchester Guardian*, May 5th, 1931:

"The writer was recently discussing the Irwin-Gandhi 'pact' with a well-known Indian politician. The latter is a man of moderate views, with a slightly cynical outlook, and sufficiently Europeanised to make it difficult to remember that he is a Brahmin. He suddenly remarked, 'I will tell you why Lord Irwin was able to get that business through, and why he and Gandhi understand each other. At one time during the negotiations it looked as if they must fail. Gandhi said he must go away, and talk matters over with his friends. Lord Irwin just said, "Yes, that's right, and I assure you that all your deliberations will have my best wishes and my prayers." Now, he meant that, but we haven't had an Englishman in any position of authority who would have dared to say that, no, not for fifty years. It somehow just picked those two out from the rest of us. I have known Gandhi for twenty years, and I could see he was as pleased as anything, though he didn't show it. . . . One of the chief grounds for optimism about the immediate future of India is the existence of two men, an Englishman and an Indian, both of whom possess much honour in their own country, and who can understand each other in spite of differences in race and creed.'"

(c) "Imagine a body of Christians who should take their stand on the Sermon of Jesus, and conceive their creed on His lines. . . . Does anyone say it is too ideal, too unpractical, too quixotic?"

—*The Mind of the Master*, IAN MACLAREN.

In "Samson Agonistes," Milton shows his blind, captive hero stirred to anger when visited by Delilah; Samson concludes: "At distance I forgive thee: go with that."

Discuss this. Should the Christian be asked to do more than is expressed in it?

#### *Concluding Thought:*

"The disciple of Christ is one who has the courage to break new ground; he must dare to differ, and dare to die. He has embarked upon an adventure, and needs must live dangerously."

—*Adventure*, STREETER.

Read 1 Corinthians 13.



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Daily Readings for the week :

Oct.	3	M—John 3. 1-17.
"	4	T—Romans 8. 31-39.
"	5	W—Luke 10. 25-37.
"	6	Th—Luke 22. 39-53.
"	7	F—Luke 22. 54 to 23. 7.
"	8	S—Luke 23. 8-38.
"	9	S—Luke 23. 39-56.

October 9th.

## II.—LOVE IN ACTION.

**Bible Readings :** John 3. 1-13 ; Romans 8. 38-39.

**Book References :**

The following books provide some of the background for this lesson and are recommended for further study :

*The Galilean.* N. Micklem. (James Clarke. 5s.)

*A People's Life of Christ.* Paterson Smyth. (Hodder & Stoughton. 2s. 6d.)

*Adventurous Religion.* Fosdick. (S.C.M. 6s.)

A reading of either or both of the following plays would be helpful in emphasising the aim of the lesson :

"The Little Man." Galsworthy. (In *One-Act Plays of To-day. First Series.* Harrap. 2s. 6d.)

*Where Love is, God is.* Tolstoy. (N.A.S.U. 6d.)

**Leading Thought :**

"The real difficulty has not been in Jesus ; it has been in ourselves. We have been reluctant to take Jesus seriously ; we have not believed that He means what He says, we have labelled it paradox, and dismissed it as if that settled the question."

—*Jesus in the Experience of Men*, GLOVER.

**Suggested Hymns :** 22, 190, 352, 158.

**Aim of the Lesson :** To affirm our belief in Christianity as the greatest power for right living.

### Notes on the Lesson.

"Christianity began with a few disciples keeping company with their Master and learning how to live."

In such a statement how modest seem the beginnings of a great religion ! Training a small band of disciples ! Going about doing good to a few individuals ! No dramatic or impressive withdrawal from ordinary life and work, but an untiring effort to make opportunities to help men and women to see deeply into what ordinary life might become. Do you feel that this is a true picture of the life of the founder of Christianity ? How did men react to Christ's method ?

1. Among the disciples one sees how slowly and imperfectly they understood his message and his method.

(a) Consider briefly some evidences of this in the life of Peter. The glory is that Christ's way won in the end.

(b) Jesus seemed to have failed with Judas, yet Judas realised eventually what he had done, and could not bear it.

2. Think of some of the men and women Jesus met in the crowds, by the roadside, in the homes of his friends, and kindled in them a tremendous love for those things for which he stood.

What examples can you suggest?

Fosdick, in *Adventurous Religion*, says: "Jesus' attitude toward human personality can be briefly described as always seeing people in terms of their possibilities. He habitually looked at men in terms of what they might become. We often do that with children, but the marvel of the Master was that he did it with the most unlikely people. He saw prodigals in far countries and women taken in adultery, and thought of them in terms of their moral possibilities. A disciple might cry, 'Depart from me; for I am a sinful man, O Lord,' but Jesus answered, 'Come ye after me, and I will *make you* fishers of men.' People might grow bad, like the woman of Samaria, or encrusted in tradition, like academic Nicodemus, but Jesus thought of what they might yet grow to be. As the Fourth Gospel put it, he was constantly giving to those who would receive him 'power to become.'"

3. (i) There were times when Christ put plainly before the individual the need for reform—e.g., the paralytic man was plainly told that he must face facts, turn his back on the past, and lead a new life. Jesus stood for honesty, and for thought and intelligence.

(ii) There is the outstanding example of the attitude of Christ to an unusual enquirer after the new life, in the person of Nicodemus.

*Let us look at this in detail.*

Read John 2. 13-17, and try to imagine the excitement in Jerusalem that must have followed when Jesus, in the name of God, denounced these men in authority in this imperious fashion.

There would be (a) hostile criticism of his daring to attack an old custom; resentment at his boldness in facing the Temple authorities; heated discussions as to his *right* to do so. Whatever people had begun to think of him, through his great work in Galilee, Jesus was showing that he had no wish to make a sensation; his purpose was to help men and women in their spiritual need. The Rabbis could not complain that he was seeking popularity.

There would be (b) thoughtful people impressed by his action, men who could not help admiring his fearless courage, while not

willing to be drawn into his circle. One of "the rulers of the Jews" did not put Jesus out of his mind, but would not allow himself to take any side until he had found out more of his teaching. Nicodemus was, at any rate, a truth-seeker. Read the story of his enquiry, John 3. 1-13. Note the ruler's careful choice of the occasion, and the way in which Jesus dealt with the "conservative ecclesiastic." It is a fascinating picture of an old man, "wise, and of high position in the religious world," with the wealth, and tradition, and authority of the Sanhedrin behind him, taking an aristocratic and academic attitude towards the fresh ideas brought by Jesus about the Kingdom of God. When that Kingdom came, every Israelite would be a member of it by birth, and if Jesus had the general idea of the Kingdom, the influential Nicodemus might be able to help him. Nicodemus had done no more than address Jesus with deep respect when he was cut short, his questions being answered before they were shaped into words.

The story is free from elaboration. Was there need to explain the idea of spiritual re-birth to a Rabbi who was used to the experience of receiving a Gentile into Judaism! He was thought of as re-born. Perhaps Nicodemus wanted a distinction to be made between the people (who might be expected to need reform) and the Rabbis—the teachers of Israel.

Jesus made no lengthy speech to his distinguished visitor; he offered no reward for changed conduct; he suggested that perhaps an intellectual battle would be necessary before Nicodemus found spiritual peace.

Paterson Smyth says of the methods of Jesus: "He appeals to the man's own experience. You know the difference between fleshly and spiritual, between the natural man who lives for this world and the spiritually minded man whose heart is set on God. Now that which is born of the flesh is flesh. The spiritual is that which is born of the Spirit. The spiritual mind, the passion for high ideals, does not come by chance or by natural growth. The Spirit of God must accomplish it. As for the 'how,' let that alone. That is beyond you. The influence of God's spirit is free as the wind, mysterious as the wind. Hear that wind blowing now amongst the trees outside. Thou canst not tell whence it cometh or whither it goeth. So is everyone that is born of the Spirit. My kingdom is a kingdom of spirit-born men, born of the spirit of God."

The story concludes with a comment from John.

*What effect had the incident on Nicodemus?*

(a) He evidently went on thinking about the young teacher who had made no suggestion of half measures. He was too

cautious, too timid to accept anything that might seem to be unpractical, but too much in earnest to reject a living truth.

(b) Contact with Jesus gave him unusual courage, for later, when the case of Jesus was being discussed in the Sanhedrin, Nicodemus ventured to speak out for him (John 7. 45-53), though he was apparently treated with ridicule.

(c) He was powerless to save Jesus, but he used what authority he could to save his body from disrespect (John 19. 39).

4. Look again at John 3. 3; then, will you ponder over these words of the Bishop of Winchester:

"Perhaps to some of us, as to Nicodemus, this seems a hard saying. But had we better not think about it, since Jesus is so insistent on it? Too many of us are content with being improved caterpillars, decent, respectable types of natural man. And the Spirit of God, in His ambition for us, is waiting, waiting. All around us, like the air we breathe—like the soft wind which bloweth where it listeth.

And His that gentle voice we hear  
Soft as the breath of even,  
That checks each fault, that calms each fear,  
And speaks of Heaven.'

"And thou canst not tell whence. Thou canst not tell. That is the hopeful thought. I must not confine that free breath of God to the saintly soul living amid all the privileges of the Church.

"If I heard a rough soldier brought up in an evil home, who has learned to swear but not to pray, but who is loved by his comrades for utter unselfishness and who at last dies in Christ's fashion to save another, I am to think that every good and perfect deed is from above. I am to think what Jesus says of that mysterious breath of God—'Thou canst not tell.'"

#### *Questions for Discussion:*

(1) "Men have found religion meaning less in getting gifts from it than in making their lives a gift to it." Can you think of examples of men and women of whom this is literally true?

(2) "A real belief in Christ, besides answering questions, starts them." Is this a common experience?

(3) Study Adult School Aim 9. Do you feel that our Movement is keeping this well in mind? Can your School do more in this way than it is doing?

#### *Concluding Thought:*

"Again I say, let us get away from the conventional and the customary. For the most startling news ever heard by mortal man has been hidden in the musty wrappings of formality and minimised by the parrot repetition of those who hear it but never act upon it. Is your mind 'cleared of cant'? Then think hard what a Son of God should think and do."—BISHOP OF WINCHESTER.

## Daily Readings for the week :

Oct.	10	M—Luke 9. 51 ; 13. 22-35.
"	11	T—Mark 10. 17-30.
"	12	W—Mark 10. 32-45.
"	13	Th—Mark 10. 46 to 11. 11.
"	14	F—Mark 11. 12-33.
"	15	S—John 16. 1-14 ; 25-33.
"	16	S—Matt. 26. 36-54.

October 16th.

### III.—“THE UTMOST FOR THE HIGHEST.”

Bible Readings : Matt. 26. 36-43 ; John 16. 33.

Book References :

*With Christ as Guide.* Dr. Herbert Gray. (Williams & Norgate. 3s. 6d.)

*Reality.* Canon Streeter. (Macmillan. 8s. 6d.) Chapter VII.

*The Problem of the Cross.* Wm. E. Wilson. (James Clarke. 10s. 6d.)  
The second chapter of this book is obtainable in pamphlet form from the Friends' Book Centre, Euston Road, N.W.1, price 2d.

*Dreams.* Olive Schreiner. (Benn. 3s. 6d.) Any one of these stories might be used in connection with the lesson.

*My Lady of the Moor.* John Oxenham. (Longmans. 2s. 6d.)

Illustrative Quotation :

“Greece saw the vision of Cosmos, the order, beauty, law, behind phenomena ; the Universe is the expression of mind.

“India conceived the Dance of Shiva—Shiva with the Sun and Moon as eyes and the Ganges spurting from his helm, dancing exultant in the flames ; the Universe is the expression of zest.

“India was right ; Greece, too, was right. But it was a deeper insight, not merely a sublimer dream, that dared to say : the universe is the expression of love ; that could see the inmost mystery of Creative Power unveiled in the figure of a man hanging on the cross for the sake of an ideal.”—*Reality*, STREETER.

Suggested Hymns : 159, 203, 213.

Aim of the Lesson. To see the measure of sacrifice that love calls for, and still to affirm our belief in it.

#### Notes on the Lesson.

“We should never have guessed at the meaning of this creative and reforming Love had we not beheld the redemptive suffering of the Cross, where God's heart broke for the world.”—*Adventure*, CANON STREETER.

Our last lesson showed us Jesus, the friend of all who needed understanding, even if they did not ask for it. Their physical handicaps, their anxiety of mind or soul—a whole range of problems—at times weighed down both disciples and casual followers

of the Master, and his time, his thought, his vitality, his faith were at their disposal.

" 'Tis heaven alone that is given away,  
 'Tis only God may be had for the asking,"

sang Lowell, and because his love was so freely given, men failed to see that it cost Jesus anything to pursue his ideal of revealing God to man. How could they see? He made no appeal to men to think of his personal disappointments. Is there any record that he talked about his weariness, his despair, his lonely nights of prayer, his fear for Judas, his realisation of Peter's failure to grasp the purpose of his mission? One price his love was willing to pay was a withdrawal from ordinary friendships and experiences if these prevented the progress of his work. He did not withdraw from ordinary life, to live an ascetic, as did John the Baptist; there was no suggestion of the fanatic, no desire for suffering for its own sake. "John the Baptist was an ascetic; and Christ respected John. But he did not imitate John's way; he claimed to better it. He came eating and drinking. He enjoyed life to an extent that scandalised his critics. He was inclined to laugh at the grave and solemn Pharisees; and they did not like it."

But Jesus had set out on a mission to help men in their search for the truths of God, to revitalise their thought of God, and the radiance of his personality, the vitality of his thinking, the clearness of his judgments, the breadth of his sympathy created, in some circles, an opposition strong enough, eventually, to interfere seriously with his work.

Can members think of any instances of this opposition?

He was constantly having to proclaim what the love of God meant for him as contrasted with the teaching of the priests, and he could not help, therefore, but come into conflict with authority. Every step in this progress is a step deeper into the meaning of the words "God is Love." *His life shows God's love in action.*

In *What is God like?* the Bishop of Winchester surveys the experiences of Jesus, in these words:

"We can hardly conceive what this 'pilgrim's progress' must have meant to Him who even as a young lad felt the thrill of a great cause (St. Luke 2. 49); who increasingly compelled the attention of men and women and won the devotion of some of the choicest spirits among them: who believed that at every stage He was in accord with God's purpose (St. John 4. 34), but who, in spite of this, found it difficult to command the intelligent sympathy (St. Mark 8. 17; 14. 27, 37) of His followers, and who at the last was repudiated by His Church, disowned by His nation, and deserted by His friends. A very different path



was available at any moment, had He chosen to take it. He had only to adopt the popular cry, 'Down with Rome and up with Jewry,' to be acclaimed from end to end of the country. He had only to be conveniently blind to the hypocrisy and the worldliness which had eaten into the life of the Church to win the approbation of ecclesiastical circles. The door both to influence and to popularity in Church and State was standing open, and we cannot doubt that He felt its attraction. It is more than suggestive that in the specific temptations which assailed Him and of which some account has come down to us (St. Matthew 4. 1-11; St. Luke 4. 1-13), He was confronted with precisely this choice."

In the pamphlet referred to at the beginning of this lesson, Mr. Wilson shows that the teaching of Jesus cut across the cherished ideas of his countrymen in at least three ways, each of which contributed to the final clash which ended on the Cross, each of which was part of his work of revealing God as he knew him in his own experience. It is clear that each leads logically and inevitably to the next.

1. The question of obedience to Law. (See Mark 7. 15, 20.)

What was Jesus claiming in his criticism of the principle so rigidly enforced by the Elders? The fact that what defiles a man is the inward rather than the outward thing—evil thought and action—makes an appeal to the sound, healthy judgment of the ordinary man.

Can you think of other instances when Jesus laid stress on the thought that religion is not a matter of ceremonial arbitrarily enforced, but is a willing co-operation in God's purpose?

When Jesus carried this conviction into the question of keeping the Sabbath, the first concentrated opposition of the Jews broke out. See Matt. 23 for realisation that he and they stood for antagonistic principles. No law must be allowed to interfere between man and God; if it does, it thereby proves itself an enemy, and must be put aside: this was implied in the teaching and action of Jesus. The Pharisees, from their point of view, were justified in resisting Jesus.

2. The question of care for sinners.

Do you remember how the Pharisees spoke of Jesus?—"friend of publicans and sinners," one who received sinners and ate with them. They could not understand that hatred of the sin did not with Jesus mean hatred of the sinner. Think of the parables in which Jesus shows the searching of the Father for the lost "until he find it." Here again was a definite contradiction between the beliefs of the Jewish leaders, and the message of Jesus.

### 3. The question of Love to enemies.

This was bound, sooner or later, to follow the preceding question. To the Jew, pride of race and of religion made him claim special privileges, but, if the teachings of Jesus were to be obeyed, his exclusive claim to the favour of Jehovah would have to be merged in the thought that what was free to him must be free to the Gentiles. It was when Jesus put this principle in action (in the incident of the cleansing of the Temple, as told by Mark 11. 15-18), that he made the priestly class his enemy, and brought down the weight of ecclesiastical authority on him in Jerusalem.

[N.B. It is worthy of note that the occupying of the court of the Gentiles, their only place for worship within the Temple, by the market, was robbing them of this right, and destroying a spirit of liberality to other races.]

If Jesus had not been quite sure of his message, it would have been easy for him to have evaded difficulty by modifying his words, but he made it clear what he stood for and asked for a decision either for or against his claim.

All along the way, then, Jesus was teaching what was definitely antagonistic to Jewish thought, and his life was illustrating and enforcing the principles for which he stood.

With this in mind, can you see something tragic, but wonderful, in the words, "He steadfastly set his face to go to Jerusalem"?

### 4. How could Jesus meet powerful opposition?

"He could not defend Truth by falsehood," says Wm. E. Wilson. He could not, to be true to his principles, turn in violence on any man. He could not meet enmity with enmity—to do so would be to defeat himself. But his death showed him to be victor, for his love remained unaltered. "Father, forgive them," was the cry of an unbroken spirit.

So his death showed God's love in suffering. "Unless Jesus could meet hate with love, return good for evil, love his enemies to the end, he would have failed. . . . Therefore his death reinforces his message, for the love to the uttermost which in his message might have been thought to be only theory, was actually tested to the uttermost in his death. . . . As the centuries go by he stands out ever more prominently supreme. No man has seen God, but the Man Jesus hangs on the Cross, despised and rejected of men, yet verily God manifested in the flesh, and the Conqueror of the ages, King of Kings, and Lord of Lords."

*Points for Discussion :*

(1) Consider Wm. E. Wilson's three points of the lesson apart from their historical setting: (a) the need to distinguish the essence of religion—love to God and man—from its ceremonial trappings; (b) the need to realise that no groups, classes, races, are hopeless and forsaken; (c) the need to remember that enmity is the enemy of man.

(2) Is the principle, "infinite love in ordinary intercourse," workable? In business life? In the home? If not—what then? Are you still prepared to follow it?

(3) "For the sake of great ends great sacrifices must be made and great risks taken." Can you think of examples of men who have followed this out?

*Concluding Thought :*

"Jesus, whose lot with us was cast,  
Who saw it out from first to last;  
Patient and fearless, tender, true,  
Carpenter, vagabond, felon, Jew,  
Whose humorous eye took in each phase  
Of full rich life this world displays,  
Yet evermore kept fast in view  
The far-off goal it leads us to:  
Who, as your hour neared, did not fail—  
The world's fate trembling in the scale—  
With your half-hearted band to dine,  
And chat across the bread and wine:  
Then went out firm to face the end,  
Alone, without a single friend;  
Who felt, as your last words confessed,  
Wrung from a proud unflinching breast  
By hours of dull ignoble pain,  
Your whole life's fight was fought in vain:  
Would I could win and keep and feel  
That heart of love, that spirit of steel."

—Quoted by CANON STREETER, in *Reality*.

*Daily Readings for the week :*

- Oct. 17 M—Matt. 19. 16-30; Eph. 5. 9.  
 " 18 T—Matt. 20. 1-16.  
 " 19 W—Matt. 20. 17-28.  
 " 20 Th—Luke 9. 46-62.  
 " 21 F—Luke 10. 1-20.  
 " 22 S—Luke 11. 1-13.  
 " 23 S—John 15. 11-27.

October 23rd

## IV.—FRANCIS OF ASSISI.

**Bible Readings :** Matthew 19. 16-30 ; Ephesians 5. 9.

**Book References :**

- The Legacy of the Middle Ages.* (Oxford University Press 10s.)  
Especially Chapter I., "The Christian Life."  
*St. Francis of Assisi.* G. K. Chesterton. (Hodder & Stoughton.  
2s. 6d.)  
*The Little Flowers of St. Francis.* (Everyman Library. 2s.)  
*Life of St. Francis.* Anna Stoddart. (Methuen. 3s. 6d.) For  
contemporary life and history.  
*The Coming of the Friars.* Augustus Jessop. (Benn. 3s. 6d.)  
*Fors Clavigera.* John Ruskin. (Several cheap editions.)  
*The Imitation of Christ.* Thomas à Kempis. (Everyman Library.  
2s.)

**Illustrative Quotation :**

"When Christ refused to condemn sinners He none the less spent himself on their behalf in a way which awoke new moral forces in their beings, so that they departed from evil."

**A Prayer :**

O God and Lover of our souls, we thank Thee for the belief that life is more and not less wonderful than our most daring dreams have pictured it and that, so far from being meaningless and purposeless, it is pregnant with a meaning and a purpose beside which our fairest fancies and our highest hopes are but feeble glimpses of the sun seen through mist and rain. We deplore that during our journey hitherto along the road of life we have walked so carelessly and have missed so much of the splendour and delight of the way. We have not seen that every bush is alive with Thee. We have walked along as those who sleep and walk, unconscious of the beauty of the road. We pray that in the coming days we may be more awake to the wonders of life, that less and less may appear to us common and unclean, more and more fair and fragrant and endowed with immortality.

We pray that we may be more companionable along the road of life in the coming days ; that we may bear one another's burdens ; and if we are in danger of passing some beauty carelessly, or perhaps disregarding it altogether, may we ever have at hand a friend who will draw our attention to it and reveal its inner glory. We thank Thee for the great companions who have stepped bravely and are still stepping bravely along the road which has no end save Thee, from whom we come, to whom we go—

our eternal home. May we be worthy to walk beside them. We ask these gifts in the spirit of the greatest Companion of all—our Master, Jesus Christ. Amen.

Suggested Hymns : 82, 349, 352; St. Francis's hymn: "All creatures of our God and King."

Aim of the Lesson : To show the spirit of Jesus at work in Francis of Assisi.

### SUGGESTIONS FOR THIS LESSON.

(1) An Introductory Talk on the Monastic Movement in the twelfth and thirteenth centuries would provide a much-needed historical background.

(2) As the story is told, arrange for selections from some of these poems to be read in illustration of ideas introduced :—

The Call of Francis :

(a) "The Hound of Heaven." Francis Thompson.

Dedication to a life of service :

(b) "The Lady Poverty." Evelyn Underhill.

The Simple Life of the Brothers :

(c) Poems of W. H. Davies.

Happiness—the Keynote of their Life :

(d) "The Celestial Surgeon." R. L. Stevenson.

The Saintliness of Francis :

(e) "The Canticle" of St. Francis.

"All creatures of our God and King."

Mysticism :

(f) Some of William Blake's poems.

(3) Ruskin's *Fors Clavigera*, Vol. 2, Letter 45, gives a description of Giotto's picture of Lady Poverty, at Assisi.

(Note that Francis's influence on Giotto spread to Ruskin, and through them to Burne-Jones, Holman Hunt and William Morris.)

(4) A copy of G. F. Watts's picture : "For he had great possessions," might be hung in the School.

### Notes on the Lesson.

This week's lesson takes us into a world as remote from that of Jesus as the modern world is from that of Francis of Assisi.

Try to picture the Europe of the Middle Ages, living as a whole under little local governments, feudal or monastic, and faintly owing allegiance to Rome. In Italy in particular, dotted with little states, the ideals of republicanism held sway,

but each community, afraid of its neighbours, shut itself within its high-walled cities filled with citizens who had to be soldiers.

In the Mediæval Church, Christianity owed its strength or its weakness mainly to the influence, for good or for ill, exercised by the reigning king or ruler. Men in the mass were sought for as adherents to the Christian faith, and the whole religious system, originating in this way, was part of the social structure. The individual found his life to be part of the community to which "the Church gave a variety of colour, here radiant, there distressing." Man felt the strong hold of the Church over him in his love of beauty, his desire for goodness, his endeavour after truth. In the Church, it was felt that all knowledge and all emotion could be reconciled. Men seeking some conception of the unity of the Universe were to be found within its doors; other great mystics voluntarily shut themselves outside of any settled forms for worship.

"Christianity was presented through the Church as an interpretation of the Universe, but still more as the living operation of divine providence. It was established as an essential element in the social order, yet it called men to the greatest of adventures, the service and contemplation of God. It could give excitement to the frivolous, occupation of every kind, physical or intellectual or contemplative, to the serious; and it could offer opportunities in high places as in low to the depraved. It engaged the highest faculties in co-operation with the purpose of God by satisfying their craving for an ordered and just interpretation of life. . . . Through the Church man could escape from his sense of frustration by dedicating himself to the glory of God."

Yet the question of the authority of the Church in matters of conscience was being as earnestly considered, in the Middle Ages, as was the problem of its right to financial power.

"The real danger lay in the quiet, active, mystical men and women who, in the face of evil around them, began to think and to experience for themselves the implications of fellowship with Christ. They were not concerned with vexed questions of interpretation, but with the immediate appeal of the Bible, and of the life of prayer. To them so much which, in the eyes of ecclesiastics and lawyers, was all important, seemed trivial, the basis of their faith so much more essential than the superstructure, the sense of fellowship in the sacraments and prayer more urgent than the explanation of the mysterious."

It was into a world dominated by such ideas that there came, only a few miles from Rome itself, Francis, a lover of God, and really and truly a lover of men, a man who loved Christ rather than Christianity.

Francis, son of Pietro Bernadone, a citizen of the guild of the cloth merchants, and Madonna Pica, the cultivated Provençal, began life in 1182 with every comfort that a rich man could provide, and was nourished also on stories of travel, songs of troubadours, incidents in the lives of great Churchmen and warriors. His mother's saintly character fostered in him a sense of reverence for what was beautiful, and his fastidious and gracious ways resembled her own, while his politeness was a quality about the observance of which he was always punctilious. "He lives like the son of a prince," said they, but his mother, who knew him best, answered quickly, "If he lives like the son of a prince now, he shall hereafter be a child of God." Some of these outstanding points are to be found in the following incident.

"While he was selling velvet and fine embroideries to some solid merchant of the town, a beggar came imploring alms; evidently in a somewhat tactless manner. It was a rude and simple society and there were no laws to punish a starving man for expressing his need for food, such as have been established in a more humanitarian age; and the lack of any organised police force permitted such persons to pester the wealthy without any great danger. But there was, I believe, in many places a local custom of the guild forbidding outsiders to interrupt a fair bargain; and it is possible that some such thing put the mendicant more than normally in the wrong. Francis had all his life a great liking for people who had been put hopelessly in the wrong. On this occasion he seems to have dealt with the double interview with rather a divided mind; certainly with distraction, possibly with irritation. . . . Anyhow, Francis was evidently torn two ways with the botheration of two talkers, but finished his business with the merchant somehow; and when he had finished it, found the beggar was gone. Francis leapt from his booth, left all the bales of velvet and embroidery behind him apparently unprotected, and went racing across the market-place like an arrow from the bow. Still running, he threaded the labyrinth of the narrow and crooked streets of the little town, looking for his beggar, whom he eventually discovered; and loaded that astonished mendicant with money. Then he straightened himself, so to speak, and swore before God that he would never all his life refuse help to a poor man.

"The sweeping simplicity of this undertaking is characteristic. Never was any man so little afraid of his own promises. His life was one riot of rash vows; of rash vows that turned out right."

When war broke out between Assisi and a neighbouring town, Francis was taken prisoner with some of his companions. For a year he lay in captivity, and during that time his fellow-captives were thankful indeed, says one historian, for the high spirits and gay tongue with which he lighted the dreary prison

life. Then he returned to his old frivolous existence, in the midst of which he was struck down with a very serious illness. This illness was the turning point of Francis's life. He rose from his bed bright and cheerful as ever, but determined to waste his days in selfish pleasure no longer. The story of his meeting a leper on the road soon after he had obeyed the "voice," and his conquest of his loathsome hatred and fear of such, illustrates his determination to achieve spiritual glory by dedicating himself to a life of service. "To go and do something" was one of the driving demands of his nature, but his father's opinion was that his zeal outran his discretion when, to build a neglected shrine, he not only sold his own horse, but stole bales of his father's cloth to sell them for funds. The result of the arrest and a trial before the Bishop was his renouncing of all that could be called his own, as payment to his father, and his going out into a cold world, but singing as he went, to build a church himself.

So, at the age of 26, clad in a coarse grey tunic bound about his waist by a rope, barefooted and bareheaded, Francis of Assisi travelled from place to place, calling upon men to join him in a life of devotion to the cause of the wretched and the poor.

Read his "Canticle of the Sun" (in *School Worship*, Congregational Union).

"All creatures of our God and King,  
Lift up your voice with us and sing,  
Alleluia, Alleluia.  
Thou burning sun, with golden beam,  
Thou silver moon, with softer gleam,  
O praise Him, O praise Him,  
Alleluia, Alleluia, Alleluia."

Running through this majestic hymn of praise is the joy of youth, a sense of life in inanimate things, a spirit of courtesy and deference to the humblest man or beast. Some of his extraordinary power over men emanates from the fact that he did not forget man in seeing men. "He only saw the image of God multiplied, but never monotonous."

Hence, as he moved among men, with his dramatic but natural gestures, with the manners of a court in all his behaviour, he gave men back their self-respect, for they felt they were speaking to an equal, and by what seemed magic they were lifted by this joyous Troubadour of God into a world that was inspiring because it was fresh and clean.

For a time Francis and two friends lived a life of feasting on poverty, and, starting with nothing, they came to enjoy



everything. Everything seemed to fall into second place in comparison with the simple fact of dependence on divine reality, and praise of the God who illuminates and illustrates all things meant the passing into a realisation of one's call to be grateful.

It was never a difficult matter to attract helpers, for the charm of his smile, joined to the fervour of his spirit, won all hearts that were not quite hardened in selfishness or sin. East and west, north and south, Francis sent these followers of his, men ready to enter upon a life that might be romantic, or might equally be tragic, but a life that was described in the Gospel as ideal.

(See *Little Flowers of St. Francis*, Chapter XX.)

None of them might receive money more than sufficient for their immediate needs. They were to beg their bread from door to door, and sleep in the porches of deserted churches, if need be, among the lepers and the outcast. Their special work was to live among the poorest, comforting the weary, helping the afflicted, rescuing the sinful, and proclaiming everywhere the Gospel message to the weak and oppressed as something especially their own.

Puzzled, but finally convinced of the sincerity of this mystic, the Pope allowed this new Order—First Order of Wandering Monks—to be established.

"In imagining the life of this sort of visionary vagabond, we may already get a glimpse also of the practical side of that asceticism which puzzles those who think themselves practical. . . . You could not threaten to starve a man who was ever striving to fast. You could not ruin him, and reduce him to beggary, for he was already a beggar. There was a very lukewarm satisfaction even in beating him with a stick, when he only indulged in little leaps and cries of joy because indignity was his only dignity. You could not put his head in a halter without the risk of putting it in a halo."

This call to service offered no limitation to the number who might join the company of Little Brothers of Francis, as contrasted with the old fraternities subjected to the limitations of ordinary households, and there followed two quite natural developments of this practical missionary work. Nobly-born women, following the example of Clare, daughter of Count Favorino-Clare, were impelled to free themselves from the kind of life that was merely self-indulgent and offer themselves for service, in poverty. Francis established a community governed by Clare, at St. Damian, and there began the special work of women in nursing, in feeding the hungry, in beautifying the churches with their needlework, building all service on guidance given through meditation and prayer. The "Poor Clares" were, in reality, inspired by the ideals and practices of Francis.

The Third Order (the "Poor Clares" being the second), brings a touch of modernity into Francis's conception of holy living.

Men might join the Third Order without giving up their ordinary work or renouncing the habits of normal life, but, while retaining a solid sympathy with earthly loves and earthly lives, they would be filled with radiant joy. The fact that various types of men joined this great society—warriors, poets, mystics, scientists, working men—goes to show that Francis was not out of touch with ordinary life, that while there was much that was romantic, there was nothing that was sentimental, in his outlook or his actions.

It is not difficult to see some of the effects of this attitude to life that all three Orders revealed. Great was the surprise aroused, both in Italy and in other lands, and the effect of this complete change of treatment (especially of the poor) was extraordinary. Even the most hardened soul ceased to scoff at lessons of patience and faith when they were taught by teachers whose paths might be traced by the marks of their bleeding feet. In the Brothers of St. Francis the poorest beggar saw men suffering greater hardships than himself, and all for love of human souls.

"Part of the attraction by which Francis drew rich and poor, high and low, to his side, is due, no doubt, to the singular beauty and happiness of his own disposition. He was once asked by one of the brethren how he managed to keep so blithe and gay in the midst of the heavy cares and responsibilities which the rapid growth of the Order laid upon him; and he replied that it was his love of seeing others happy that made him so full of gladness within."

This great movement had spread, long before the death of Francis (1226), into Egypt and Asia Minor, into Spain and Germany, and about 1220, into England.

Details of the work of St. Francis reveal his persistent attempts to live by the spiritual, to compare himself always with his Master rather than with his followers, to whom he might appear heroic, to conquer hatred and opposition by intellectual, not by material, means, to pursue in action the theory that a reckless faith in God implies a reckless faith in man. These ideas are seen at work in his expedition among the Saracens in Syria, in his high-hearted courage under painful, ignorant treatment for a disease of the eyes, in his disappointment at the failure of some members of his Orders to understand his ideals, and in his controversy with the Pope on the question of ownership of property, a dispute in which his closing days were involved. There are stories of his power to perform miracles, of his vision of the wounds of Christ and their marks upon his own feet, hands

and side ; but it is the character of Francis of Assisi, rather than his history, that has stirred the world, and influences it still. He had a great fixed idea : " praise and thanks springing to their most towering height out of nakedness and nothing." Every religion has exalted poverty. Francis made it a romance.

*For Discussion :*

Discuss some of the ideals Francis set before his followers, e.g. :—

" Blessed is he that expecteth nothing, for he shall enjoy everything."

" A reckless faith in God implies a reckless faith in man."

" Praise and thanks springing to their most towering height out of nakedness and nothing."

Man—the image of God multiplied but never monotonous.

Courtesy and deference to the humblest man or beast.

*Concluding Thought :*

" He laboured not only to make men believe, but *to live* as if they believed."

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See also Supplementary Lesson on Laurence Housman's play, *Sister Gold* (on pp. 305-308). This should be read or acted soon after this lesson on St. Francis.

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**Daily Readings for the week :**

Oct. 24	M—Matt. 25. 31-40.
„ 25	T—Phil. 1. 1-21.
„ 26	W—Phil. 1. 21 to 2. 4.
„ 27	Th—Phil. 2. 5-30.
„ 28	F—Phil. 3. 1-16.
„ 29	S—Phil. 3. 17 to 4. 9.
„ 30	S—Phil. 4. 10-23.

October 30th.

## V.—A MODERN EXAMPLE : “GOD IN THE SLUMS.”

Bible Reading : Matthew 25. 35-40.

Book Reference :

*God in the Slums.* Hugh Redwood. (Hodder & Stoughton. 1s. and 2s. 6d.)

Illustrative Quotation :

“If only we might have another Paul! Often I hear him, talking to Londoners as he talked to Athenians. I picture him, standing, not on Mars Hill, but on Ludgate Hill, on the steps of his own cathedral, gazing westward into the street where so many of us spend our time in nothing else but either to tell or to hear some new thing! How he would flay us for our superstitions, for our idolatry, for our worship of a God who (we make it pitifully evident) is to multitudes a God unknown. Whom, therefore, ye ignorantly worship, him declare I unto you . . . though he be not far from every one of us.”—*God in the Slums.*

A Prayer :

O God our Father, we thank Thee for this wonderful life of ours, so great in its actual achievements, so much greater in its hints of what shall be. We thank Thee for the many noble influences which inspire us to look up and not down, which arouse us when we would sink into easy contentment with paltry gains, and remind us that we go back unless we go forward. We ask that Thou wilt help us each in our individual spheres, our peculiar circumstances; but we also ask that Thou wilt help us to see beyond our immediate circle into the great world of men and women who are one with us in the great travail of our race. We pray that Thou wilt forgive our barriers, our divisions, our ungenerous competition, our envy, our jealousy—everything that is sordid and little and separating, everything that is earth-centred and time-centred. We thank Thee that Thou hast set eternity in our hearts, that we do hunger and thirst after righteousness and beauty and truth and love; and we pray that Thou wilt satisfy us early with Thy goodness. Amen.

Suggested Hymns : 88, 90, 91, 142.

Aim of the Lesson : To show the power of the Spirit of Jesus in the world to-day.

### Notes on the Lesson.

Last week's lesson showed us the way in which an unusually inspired and gifted leader of men in the Middle Ages communicated his sense of the power of the spirit of Jesus to "all sorts and conditions of men." This week's study brings us at once to modern conditions of life, in which a sense of the reality of God's power and love produces a change in the lives of men.

The experiences of Hugh Redwood (night editor of a London newspaper), during the Westminster floods of 1928, have led him to write of the "daily victories of a living God over the desolation of the slums" through the instrumentality of workers in the Salvation Army. He has become intimately acquainted with areas where housing conditions in London are at their worst, where the complete absence of privacy, and the dirt, the noise, the staleness, are a nightmare, where the general impression left on one's mind is "one of darkness, depression, and despair," yet there has he found a serious attempt to work on Christ's values, and to use his resources. Men do not readily believe that, given these conditions, "something happens."

"This is an age which is impatient of old mysticisms and greedy of new. It is ready for any adventure in nature, science, or charlatanism, but it will not concede the supernatural. If it professes a belief in God, the belief, at best, is conditional. God must be harnessed to the rules of man. He must consent to abdicate all-mightiness and dwell within the limits imposed by human reason.

"To make a plea for primitive faith is, therefore, to invite rebuff. To buttress the plea with evidences which cut right across the reservations of to-day is to run a risk of alienating sympathies. . . . It becomes necessary to insist, without qualification of any kind, that in the slum work of the Salvation Army there is positive and continual evidence of supernatural collaboration."

Consider this striking picture of slum life :

"Men are slack, brutalised, or despondent, women unsexed and degraded by drink, by vice, by cruelty suffered and by cruelty inflicted. In women and men alike ambition is seemingly dead, and although many of them have known better circumstances, and have fallen from them through no mortal faults of their own, they are so broken in spirit that, failing continual encouragement, they cease to struggle for the barest decencies of life. Beat, starve, and neglect a dog or a cat, and it will at least attempt to keep itself clean. The human animal, on the other hand, allows itself, once a certain border-line has been passed, to sink to unspeakable depths of vileness and abandonment. . . . Tempers are reddening to-day from a black sullenness to active anger; a generation has come to manhood and parenthood which has never known employment;

souls are being strangled by a cretinous debasement of every moral standard. Catastrophe is not far distant; unless Christianity takes up the gauntlet it is inevitable."

Then read the author's reflection on that picture.

"The real romance of these places, and of their counterparts in the cities of the provinces, is something of instant importance. It may sound wildly paradoxical to those who have no first hand knowledge, but there is something taking place in the slums, something slowly gathering force in the slums, which contains within itself the solvent, not only of the slum problem, but of the world's problem—the problem of life, and labour, brotherhood, and equal opportunity. It is taking place elsewhere, but less patently. Elsewhere the evidence is largely hidden and the growth impeded by a tangle of formalism, convention, dispute and disbelief. . . . Time and again this never dormant power has startlingly declared itself, and the world, for a while, has allowed its attention to be captured. . . . Now, in the gloom of a human society baffled by the residual enigmas of a world-war, it is rising anew and beacon-like in the midst of those who, with hope relinquished in the help of man, are ripe for the experiment of taking God at His word."

Already the *driving power* of the Salvation Army workers, and *the faith* that buoys them up to face and to tackle difficulties, have met with a response of the slum-dweller to real religion. Hugh Redwood has proved it strong in the case of children, and almost equally powerful among the women. The men have, by comparison, been little catered for—a challenge, surely, to Christian folk.

"The Salvation Army may or may not be the body which should make trial of it; but why leave it to the Army in any case? Why wait for a lead, while lads and men, increasingly demoralised by unemployment, are neglected by almost everybody except the anti-social agitator? The young men of the Brotherhoods, better still, the men who, in the splendid but little known charitable organisations of big business houses, in Rotary Clubs and the like, give form to the promptings of the brotherhood spirit, are here confronting at the same time crisis and opportunity. . . . And with all these men and lads to be reached and rescued and befriended there are no men officers in the slum work—yet."

The utter simplicity of the attitude of the Salvation Army worker to his task is this:—Unquestioning readiness to give God any service that may be asked; unquestioning belief that, subject to this condition, God will both find the way and provide the means.

(Take, with reference to this point, the reading from Matt. 25. 35-40.)

Listen to the writer's account of meetings he has himself attended :

*One found in  
the slums of  
unemployment*

" They were gatherings such as must have been common in the infant days of Christianity, and they were often marked by incidents which those early days knew better than these of the twentieth century. Simple people met together to talk of their needs and their experiences. If they had news to tell they told it in direct language, and those who believed were the more readily induced to believe them and to put their statements to the proof of personal trial. The Gospel was read to them with the same complete conviction under which it was written for them ; and the promise that ' where two or three are gathered together in My name, there am I in the midst of them ' was accepted as absolutely as a proposition of science."

One experience of a meeting in one of the slum-post halls was destined to leave upon his mind an ineffaceable impression. He had gone, with a friend, to a dismal thoroughfare (in Brighton), known, strangely enough, as Lavender Street. He found that, as a visitor, he was expected to speak ; and, because of the intimate nature of the little gathering he spoke in an intimate way.

" He told his hearers of a great sorrow that had come to him a year before and still was over him, the illness of one he dearly loved. He told of a night when the angel of death was in his home, when the doctors shook their heads and the nurses said that human skill could do no more. And then he told how, in his agony, he had thrown himself down in his study and begged of God that this blow might be spared him ; how he had felt, at once, a reassurance, and how, in fact the fever suddenly diminished, so that, within an hour, the patient's temperature was normal, and the long, long process of recovery began.

" He spoke a little of the mystery of suffering, so frequently an obstacle to faith. His had been a selfish and successful life, he said, until a year ago, when he had undergone a spiritual revolution. Almost at once the bolt had fallen. Was that a denial of God's love ? Or was it not rather proof of it ? The God whom he had disavowed had pitied him ; knowing what lay ahead had taken hold of him, that when the hour struck he might be conscious of a Friend's sustaining presence.

" Unknown to him, there was one in the hall that evening, a young woman, who had lost faith because of the burden of her own ill-health. Greatly to his surprise she came forward, during the singing of the hymn which followed his address, and knelt at the chair which did duty for a penitent-form. They told him, when the meeting was over, how through his homely words the message of which she had stood in need had come to her ; and, wondering, he went away. He had never regarded himself as a mystic, and he shrank from the assumption of anything in the nature of a Divine call directed to himself, but he could not escape the feeling that some compelling power was leading him."

Think over these examples of the shrewd sense, the sound psychology, the humour, the practical sympathy, the real insight of Army officers detailed for duty in the slums. The

recognition, by the individual, or by the crowd, of the difference between its ideals and theirs gives testimony to the way in which the power of Love gradually pierces through the most formidable defences.

(i.) "Slum officers are few who have not at some time or other risked their lives, as this one did, in averting crimes of violence. The fearlessness with which even an inexperienced lieutenant will intervene in a gang fight is not less remarkable than the general efficacy of the intervention. There was a recent instance in which two dangerous East End gangs collided in a Kentish village on a Sunday evening during the hop-picking season, when most of the London slum officers migrate to the country with their parishioners. A savage encounter took place within a stone's throw of the Army's open-air meeting. Razors and knives were in evidence and the one constable was powerless; but a slum lieutenant who had seen the glint of steel left her own ring and threw herself among the fighters just as one of them was swinging a heavy motor wrench at another's head. Had the blow fallen where it was aimed murder would undoubtedly have been done. As things fell out the lieutenant diverted it, and the weapon, glancing aside, struck her in the face. It caused an ugly wound and came within an inch of destroying an eye, but the fight stopped on the instant, and that, in the lieutenant's view, was all that mattered.

"The genuine concern of the combatants on both sides at the affront involuntarily offered to a uniform which commands respect even among the worst elements of society is something to remember. It calls to mind the testimony of Mark concerning the demoniacs healed by the Master in the after-glow of sunset on that never-to-be-forgotten evening at Capernaum. As surely as the devils 'knew Him' then, so is He recognised to-day by devil-possessed men and women in these quietly heroic servants of His, who cast out devils by the same eternal power—the power of Love."

Another example of a lonely life "broken by love" reads thus:

(ii.) "Word was taken to the officer in charge of an East End post, that in a court scheduled for demolition under a clearance scheme there was a blind woman who was ill and apparently had no friends. She went to the court and found a room, roughly eight feet by six, containing only a bed and a small table. The woman, obviously very ill, was lying on a heap of old rags which it was not safe to touch: she was so dirty that it could not be said with certainty whether she was a white woman or a black; at a conservative estimate she had not been washed for six years. It seemed likely that unless she were speedily removed she would not live more than a few days. This was the worst 'cleaning up' that the officers, experienced as they were, had ever known. . . . Blind for ten years, and with her legs useless; deserted by the man who should have supported her, but had no use for



her in her blindness and paralysis; preyed upon by a parasite of her own sex, who slept of nights in a corner of the room used as a coal-hole, the wretched woman had been suffered to remain in these surroundings and, actually, to rot. . . . At a time when the district was plastered with warnings by reason of a severe epidemic of small-pox, it was seemingly nobody's business to deal with this plague spot, more than to give notice that, in course of time, the house would be demolished. No officer of health attempted to purify it meanwhile. That work was left for girls to do. When they had carried their patient out into the yard and washed her—five buckets of hot soda water revealed her as a good-looking woman with a mass of pretty iron-grey hair—the slum officers burned her bed and table and removed her to their own quarters. Then they set about stripping the walls, showers of vermin dropping upon them as they did so. This done, the Ensign in command made a call upon certain of the powers that be, and profited by the Briton's right of free speech to an extent which surprised herself and brought a fumigating squad to the court inside of half an hour. 'Mrs. Campbell' from that time forward, was adopted by the slum officers. . . . Hers was another heart 'broken by love'; and before long her voice was raised in grateful testimony at the post meetings."

(iii.) "It is easy to win the affection of a slum child if one remembers that there are tragically few to bid for it. It was a five-year-old boy in Liverpool who told a visitor that he liked coming to the slum post 'cos they loves a chap'; and it was the same candid babe who, having presented a badly-cut foot to the officer for repair, observed: 'Twasn't no use going to muvver; she wouldn't care.' There is a hunger of the heart that is every bit as bad as stomach hunger and far harder to satisfy. These children know it well, and they quickly get to realise that the love for which their stunted souls cry out is at the back of that undefined difference which makes the slum post so attractive to them. Then it is that their natures break into flower, and strangely beautiful the blossoming can be. But it is a beauty, for the most part, with an ache in it."

(iv.) "At a time when she was alone in her post, a slum officer in the far East End of London was taken suddenly ill in the night, and for the time being was totally blind. She felt her way to the house next door, and asked that a message might be sent to the officer in charge of another post, over three miles distant. A note was sent by a boy."

"Before he had had time to go a mile, however, the officer whom he had been sent to fetch arrived of her own volition. She had awakened in the night, as if in response to an alarm. 'Something is wrong with M——' she told her lieutenant; and as the feeling deepened, she dressed in haste, certain that God had ordered her to go to her stricken comrade's assistance."

The writer of this story of his experiences concludes with this pronouncement:

"I have attempted to give the testimony of an ordinary man to the truth of things which for years he thought he disbelieved.

"It is an illuminating commentary on the state of the world to-day that the discovery of this truth should be regarded by a journalist as 'news.' But so it is, and a long experience of newspaper correspondence convinces me that it is news for which there is a vast and hungry public. A mysterious Providence—the last three years have made me very cautious in the use of words like 'chance' and 'accident'—brought me into association with the slum officers of the Salvation Army, the special privilege of 'Big Brother'-hood, which has enabled me not only to see but to share in their work while preserving much of the detachment of an outsider, has scattered for ever the choking clouds of distrust and controversy and shown me the realities. In the slums I have found again the faith of youth. How shall a man keep silence on such a mighty thing? 'I believed, therefore have I spoken.'"

### *Questions and Points for Discussion.*

1. How would you try to discuss the "power of Love" with one who considers answers to prayer to be mere coincidences?

2. "When you meet social ills demanding concentrated thought and work you are not deeply disturbed; you trust God." Is such a criticism true of your School? If so, how would you seek to combat it?

3. Can you give instances that have come within your own notice of religion stimulating to action?

### *Concluding Thought.*

Read the story of the Good Samaritan, Luke 10. 25-37.

The following are arresting in their presentation of thought illustrative of the problems and of the aim of this lesson:

*Street Scene.* Elmer Rice. (Gollancz. 5s.)

*The Passing of the Third Floor Back.* Jerome K. Jerome. (French. 2s. 6d.)

*God in Everything.* Miriam Gray. (Epworth Press. 4d.)

### *Daily Readings for the week:*

Oct. 31 M—Isaiah 61.

Nov. 1 T—1 Samuel 1. 1-28.

" 2 W—1 Samuel 3. 1-20.

" 3 Th—1 Samuel 4. 1-18

" 4 F—1 Samuel 5.

" 5 S—1 Samuel 6. 1-16

" 6 S—1 Samuel 7.

## Section XI.

# " The Art of Living Together."

NOTES BY HARRY EVATT AND GEORGE PEVERETT.

November 6th.

## I.—CONSTRUCTIVE CITIZENSHIP.

Bible Reading : Isaiah 61.

Book References :

*The Art of Living Together.* L. P. Jacks. (Hodder & Stoughton. 2s. 6d.) The text-book for this series of lessons. Should be studied by all leaders and by as many members as possible. See specially Chapters I. to VI.

*Modern Civilization on Trial.* Dr. C. Delisle Burns. (Allen & Unwin. 10s. 6d.) A stimulating book, which should be read in connection with this series of lessons if at all possible. See particularly the chapters on " A New Industrial Revolution," " Modern Production," " Standardization of Taste," " Modern Education," and " The Sciences and the Arts," and contrast the author's outlook and statements with those of Dr. L. P. Jacks.

*Health and Social Evolution.* Sir George Newman. (Allen & Unwin. 4s. 6d.) A fascinating account of how Preventive Medicine and Collective Humanism have operated so that " life in England is longer, healthier and happier for the great mass of the people than it has ever been before in our history."

A Quotation :

" Democracy in the last resort depends not so much on the machinery of government, as on the spirit of the people, on its unexhausted and growing fund of goodwill and understanding, on its capacity for social magnanimity and unselfish service. In proportion as this spiritual humanism is diffused throughout all classes of the nation, only in that proportion will the right atmosphere for Democracy exist."—GENERAL SMUTS.

Suggested Hymns : 2, 12, 389, 416.

Aim of the Lesson : To affirm belief in Constructive Citizenship.

### Notes on the Lesson.

This is the first of six studies definitely based on Dr. L. P. Jacks' book, *The Art of Living Together*. Originally published under the title of " Constructive Citizenship," the book consists

of the material of the Stevenson lectures on Citizenship, delivered at Glasgow in the winter of 1926-27. These notes are intended to supplement what Dr. Jacks has to say and to offer some guidance in handling his material for discussion purposes.

Hardly anything is more common in any discussion of citizenship than debate on how to stop real or supposed evils. That kind of thing should be avoided, if at all possible, in these studies. Human society is not a machine; it is a living organism. It challenges us not to knock things down and to erect other things in their place, but to promote better health in the organism—to some measure of curative work, but mainly to better understanding of the laws of social health and to working in harmony with those laws as we come to an increasing understanding of them.

# 1. What is meant by "Constructive Citizenship"?

Dr. Jacks does not attempt any exact definition of "Constructive Citizenship." He says he is more concerned with what it should do and aim at than he is with definition, or with programmes, systems and promises. It is because human society is a living organism, and not a mere constructed thing, that he is concerned with *quality* rather than *quantity*; with *methods* rather than with *programmes*; with *spirit* rather than with *system*; with *motive to endeavour* rather than with *promise of victory*.

What do you think is meant by these terms, and how far can they really be separated?

Discuss this statement (pp. 45-46) on the meaning of "Constructive Citizenship":

"I use the word 'constructive' not for the purpose of introducing a programme, but for the humbler one of indicating a spirit—the spirit of constructiveness. What the word describes is a temper, not confined to a few sanguine or specially instructed individuals, but a common impulse in the community, or at least capable of becoming so. Constructive Citizenship is marked throughout by the resolve to make the best of things as they are; by hopefulness, by self-confidence, by enterprise, by the pursuit of excellence in human employments and vocations, and by its general perception of the fact that there is no limit to the real and abiding values that may be drawn from the universe by the co-operative efforts of men in society, inspired with ideal aims and conducted under businesslike methods."

Here we may take account of what Dr. Jacks says at the end of his book, as this will give some clearer idea of the meaning of "Constructive Citizenship." He urges that the citizen should be "socially valuable," both in his work and in his leisure time, "not forgetting that pain, no less than pleasure,

is an essential element of life; that in serving the highest he brings upon himself the opposition of the lowest, and incurs enmities in the very act of cultivating friendships." He quotes words of Edmund Burke's as summarising what he has to say:

"It is therefore our business carefully to cultivate in our minds, to rear to the most perfect vigour and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth; so to be patriots as not to forget that we are gentlemen. To cultivate friendships, and to incur enmities. To have both strong, but both selected: in the one, to be placable; in the other, immovable. To model our principles to our duties and our situation. To be fully persuaded that all virtue which is impracticable is spurious; and rather to run the risk of falling into faults in a course which leads us to act with effect and energy, than to loiter out our days without blame and without use. Public life is a situation of power and energy. He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy."

Discuss the meaning of "Constructive Citizenship" as suggested in these statements. How far do you agree with what is said about pain and pleasure, highest and lowest, friendships and enmities, virtues and faults?

## 2. "Time-thinking."

Right at the beginning of his book, Dr. Jacks lays emphasis on the need for "time-thinking" in citizenship. This method of thinking regards human life not as a spectacle in space, but as a "conscious *experience* in time." Thinking in terms of *quantity*—whether of wealth, numbers, possessions or programmes, or valuing things mainly by what can be *seen*—is apt to confuse and pervert our thinking about human life itself. "The value of everything in life is essentially bound up with its *lastingness*"—with *duration*. We should realise that "history deals not only with the past, but with the present, and with the present as the growing-point of the past into the future." We *exist* in space, but *live* in time. Living is experiencing; it is a business of the spirit of man, and its value is not to be measured by any picture of the apparent state of affairs and relationships at any given time.

Note particularly pages 28-30, where Dr. Jacks tells the story of the child who was distressed at seeing a picture by Fra Angelico, showing angels in Paradise, adoring and radiant. The "time-thinking" mind of the child prompted him to ask, "What will the angels do *next*?" Being told that they would probably continue to do the kind of thing the picture showed them as doing, he cried in distress, "I don't want to be an angel!" The author connects that story with Utopias and "social systems."

Discuss what Dr. Jacks says about "time-thinking" and how you think it should affect our outlook on life. What is the special value of "living forward" and with thought for the duration and the outcome of conduct and actions?

By contrast with "social programmes," and Utopias in which "social problems" have been solved, we are asked to regard civilisation "as a perilous adventure for an uncertain prize, not the less but the more perilous for having passed from the 'military' to the 'industrial' stage, an adventure to be worked out according to the skill and valour of the participant citizens, in their singularity and in their masses. One thing only can be 'promised' with certainty—hard work and hard fighting (not necessarily with carnal weapons) to the very end."

Does that offer a bleak and discouraging prospect, or does it, in fact, set out the truth about what we have to face and what we have to do in life, as citizens?

In the light of what Dr. Jacks says, what is the value of Utopias?

### 3. Citizens as "Trustees."

What Dr. Jacks means by "quality," and its importance, is shown by his reference to our judicial system (pp. 40-41). Whatever may be the character of the country's laws, however perfect they may be, supreme value attaches to the character—the "quality"—of the judges who administer and interpret those laws. They must be incorruptible, "steadfast men, loyal men, men with moral staying power," if the legal system is to have value. They, as "*trustees*," give value to the system in which they are working.

But this quality of trusteeship is necessary in every man and woman who claims to be a citizen. It is such citizens (irrespective of their political or social programmes or allegiances) who may be described as "constructive" citizens. This matter of trusteeship is to be discussed fully later in this series, but here it may be well to consider: In what way does the ordinary citizen act as a "trustee"?

### 4. The threefold aim of Constructive Citizenship.

What are the "strong spots" in society which need all the "vitalising" they can get? What are the sources of the wonderful vitality of our civilisation? How does society manage to maintain itself as a "going concern" from day to day and from year to year? Dr. Jacks offers his answer to these questions in three points. We shall be considering them more fully in later lessons, but it will be well to consider them briefly at this stage.

(a) " The immense capacity for *skilful work* which man has acquired and passed on down the course of the ages. We may call it *the capacity of his intelligence*."

(b) " The possession, by large numbers of men and women, of certain high qualities, in virtue of which they act faithfully as *trustees* for the general interest and in the accumulating traditions that gather round their service. We may call this *the moral capacity of the citizen*."

(c) " The creation and continuous improvement of certain scientific methods for harmonising conflicting claims and for turning human relations, which would otherwise be mutually destructive, into relations of mutual helpfulness. We may call it *man's organising power*."

" Skill, trusteeship, scientific method, these three, which are obviously related to one another, indicate the main sources of strength in modern civilisation. Taken together, they constitute a magnificent endowment deeply based in the past, maintaining the civilisation of the present, and inviting development in the interests of a better civilisation yet to be."

[*Note*.—Words which we have italicised in foregoing quotations in these notes are not so emphasised in the original text-matter.]

## 5. Notes for reading and discussion.

It is suggested that special attention should be given to the following passages in *The Art of Living Together* :

Pages 64 to 69 : About the only conditions on which " the mighty instruments of good and evil which science is now putting into our hands " can be rightly used ; about trying to mend the world by " putting a stop " to evils and misdemeanours, compared with the value of " giving impulse to goods " ; about optimists and pessimists ; about where to look for " the secret of social strength " ; and about " the living past and the living present."

Page 71 : Civilisation " has become more difficult to reform and needs wiser and stronger men to reform it."

Pages 74 to 76 : The three converging lines on which Constructive Citizenship will operate.

Page 77 : " What is the type of citizen that our training aims at ? "

Page 82 : " Let us make the best of things as they are."

Pages 89 to 92 : The valuable and interesting point about opposition between the " best " and the " second best."

## Daily Readings for the week :

Nov.	7	M—2 Thess. 3. 6-16 ; or Ecclesiasticus 38. 24-34.
"	8	T—Ezra 1.
"	9	W—Ezra 2. 64 to 3. 7.
"	10	Th—Ezra 3. 8-13.
"	11	F—Ezra 5. 1-2 ; Haggai 1.
"	12	S—Haggai 2. 1-9 ; 20-23.
"	13	S—Ezra 6. 14-22.

November 13th.

## II.—THE SKILFUL CITIZEN IN INDUSTRY.

Bible Readings : 2 Thessalonians 3. 6-15 ; Ecclesiasticus 38. 24-34.

### Book References :

*The Art of Living Together.* L. P. Jacks. The text-book for this series. See specially Chapters VII. and VIII.

*Modern Civilization on Trial.* C. Delisle Burns. Specially Chapter IX., "Modern Production," and Chapter X., "Standardization of Taste."

### A Prayer :

*The Splendour of God*, pp. 32-33. (Church House, Westminster. 6d.)

Suggested Hymns : 82, 102, 339, 365.

Aim of the Lesson : To consider the statement that it is "the first duty of a citizen to be a skilful worker."

### Notes on the Lesson.

It will be remembered that the first of Dr. Jacks' three points about "Constructive Citizenship" was concerned with "the immense capacity for *skilful work* that man has acquired and passed on down the course of the ages." He called this "the capacity of his intelligence."

The right and full use of this capacity for skilful work is regarded by Dr. Jacks as of primary importance. "Skill not merely as the prerogative of artists, or even of a special class called skilled workers, but as an essential ingredient of civic virtue and a qualification for citizenship in general."

#### 1. The Importance of Skill.

Let us examine what is involved in Dr. Jacks' emphasis on the value of skill and skilful work in relation to citizenship.

We are all workers—potential or actual. The character and amount of work we do varies enormously. Some are skilled workers, with the joy of being engaged in skilled work. Others, more happily placed, are engaged in work which is at once skilled and creative. (In what category would you place teachers, professional workers, and most craftsmen?) "Home duties" offer scope for highly skilled work ; to what extent are they



carried out with skill ? The unemployed man or woman may be skilled—but be denied the opportunity to exercise that skill. The machine-worker may feel that simple repetitive operations deny him or her the opportunity to exercise skill.

Dr. Jacks is very insistent on the supreme importance of skill, and skill rightly exercised, both for the sake of the individual and of society. If men's and women's lives are to be absorbed merely in the " means of living " they will find that they have never really lived at all. Without opportunity for acquiring and exercising skill, their lives are wasted and society must wither.

Merely to work for wages is a deadly business ; a human being must crave satisfaction for the capacity for skilful work that is in him—for the " capacity of his intelligence."

Discuss this statement :

" Whatever degree of skill a man's vocation involves measures also the courage that he needs to play his part as a social unit. To acquire his skill in the first instance he must be strong enough to ' scorn delights and live laborious days,' and when he has acquired it he must be master of himself throughout the whole process of putting it into operation. He must be ruler of his body and his spirit, his limbs and his senses must be under command, and he must be ready to defy convention if need should be."

Do you think that the increasingly large number of young people who are continuing their after-school education in evening classes and institutes may be taken as evidence of a general desire to acquire skill in vocation ? What do you think are the governing motives that make them give time to further educational work in their leisure time ?

## 2. Skill and Moral Character.

" Through all the lower forms of human labour," says Dr. Jacks, " we shall find that in whatever degree skill enters into it, to that degree is the worker put upon his mettle and the moral qualities that make a man of him called into action. . . . Without some skill to exercise and devote himself to, man remains a half-grown, stunted and essentially miserable object, irrespective of whether he lives in a palace or a slum, and no conceivable ' reconstruction of society ' on economic or political lines can make him anything else. Furnish him with skill, train him for some skilled occupation, and you give him his best chance to become a *man*—that is, to get as near as the contradictions of the world permit to being master of his fate and captain of his soul."

In doing any kind of work skilfully, a man puts himself—his whole self—to test. The result of his efforts is seen not merely as good workmanship, but as the expression of a good workman, whose personal quality is expressed in the product of his work.

High-quality work calls for the service of high-quality men and women. The high-quality home—be it humble or wealthy—bespeaks the high-quality home-maker.

There is in man (let the term be used for men and women), more in some, less in others, but possessed in varying degrees by all, the natural desire to use what faculties he possesses. Love of good work and delight in skilful accomplishment are powerful motives, and when satisfied are sources of real happiness—sources, too, of that all-round development which produces high character. High quality of character as essential for good citizenship was urged by Whitman when he wrote that "The greatest city in the world is that which possesses the greatest men and women." Note that, closely connected with skill, and helping and amplifying it, are knowledge of the materials used, perseverance, love of the work itself, sympathy with the use to which it is to be put and with the user.

### 3. Some questions that arise.

Is mechanical invention killing opportunities for men and women to become skilful and to exercise skill? Does mass production tend to do away with the quality of skill? Can skilful work be done by people who have to use shoddy material? Are the most active of our modern industries conducive to the development of skill? Is more or less skill called for in a labour-saving home than in a less well-equipped one?

In considering these questions, note the following that Dr. Jacks has to say (pp. 129-131):

"Of all the 'wrongs' that have ever been done to labour, I count that the greatest which came into being when the efficiency of the machine took the place of personal skill as the foundation of industrial prosperity. A greater calamity has never fallen on the human race, and perhaps it is wiser to name it a calamity than a wrong.

"It is quite true, and should never be forgotten, that mechanised industry has called out new varieties of skill, on a great scale and in many directions, of which the invention and construction of machinery is probably the chief. But in other directions, and on a far greater scale, skill has been stamped out; or, to speak more accurately, millions of human beings have come into existence for whom the acquisition of skill, in the degree that would exercise their manhood, is an impossibility under existing conditions. . . .

"... And, be it observed, the phenomenon is by no means confined to the millions who are commonly described as 'unskilled labourers.' All classes display it, the middle class, perhaps, most conspicuously, and in the abode of wealth it is no less obtrusive than in the slum. Here as there the axiom has come to prevail that the values of life reside not inside the day's work, as they do whenever skill enters into the performance of it, but outside, in

the satisfactions that can be purchased with the money obtained as ' wages ' for performing it, ' wages ' being the *compensation* we get for doing work that we would avoid doing if we could."

In discussing this statement, consider such points as: Is there, in fact, less opportunity for skill nowadays? Does the great demand for varying degrees of mechanical skill outweigh the loss of old types of handicraft skill? Even if it be granted that there is need, and possibility, of a great increase of skilful work, with all the benefits that would bring, is it true to say that there always has been, and must continue to be, a great amount of unskilful work and of drudgery that mankind would avoid doing if it could? Has not one of the objects of mechanical invention been to attempt to reduce the amount of such unskilful and undesired work?

Consider this quotation from *Modern Civilization on Trial*, by Dr. C. Delisle Burns:

" There are elements of positive ' gain ' or enjoyment—intellectual, emotional, social—in modern methods of production. That is to say, men and women do actually find pleasure in factory life, in shops and banks; and this pleasure is *not* due to the income they ' make out of it.' The coal-heaver enjoys using his muscles; the locomotive-driver enjoys controlling the speed of the engine; the typist enjoys her skill; the bank clerk feels happy in being quick."

Whatever may be our differing replies to foregoing questions, we may all agree with Dr. Jacks that the " ideal industry would be one which furnished every grade of worker, down to those of the minimum level, with sufficient scope for his personal skill to make his day's work a valuable education."

What are some of the ways in which we may all contribute towards improvement in this respect; e.g., in regard to placing boys and girls in work which offers them a promise of the exercise of skill, in doing what we can by spending our money on articles produced by skilful work rather than on those which are obviously shoddy, by giving at least as much consideration to the character of the job as to the pay attached to it?

#### 4. Wisdom, Knowledge and Reason.

" Skill," says Dr. Jacks, " is *wisdom* in action, *knowledge* completing itself by doing the thing that it knows, *reason* cultivating itself as will." This surely defines what is needed for good citizenship. If it is only to be gained by skill in workmanship, as seems clear, then the way to improve citizenship is obviously the way of skilful work. Wisdom is of little value if it does not express itself in action; knowledge must complete itself by doing the thing that it knows; reason must cultivate

itself as will. The three cannot, however, be divided up into separate compartments : they are one in essence, each a necessary part of the whole. No wave of a magician's wand will make them ours ; sustained hard work is necessary to attain them (" not forgetting that pain, no less than pleasure, is an essential element of life "). *Intelligence* in the highest degree possible is called for on the part of all.

Now think of the jobs of work that we each and all have to do. To what extent can we become, if we are not already, skilled workmen at them ? The man or woman at the machine, in the home or in the office, in any and every job—are we putting intelligence into it ? Could the three essentials of *wisdom*, *knowledge* and *reason* be more largely brought into play, whatever the job ?

#### 5. Towards the Ideal.

" The Greatest Skill of the Greatest Number " is suggested as the formula under which Constructive Citizenship should march. May not it be said that the capabilities of skilful work exist in our people in this country to a remarkable degree ? Do not our workmen possess the qualities of intelligence, skill and accuracy—with all that those denote in character ? How could our industries and our social life have been so successful in the past if this had not been the case ? These capacities must still be innate or existent in our workers, or how else could the newer prosperous industries succeed ? What else can account for the day-to-day conduct of our infinitely complex social life ? If, then, we have the means, says Dr. Jacks, we must have the *will* to see that skill in labour is what we should strive for. " And herein, perhaps, we may discern the hint of a coming time, or, at least, of a condition to be hoped for and sought after by all good men."

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#### Daily Readings for the week :

- |         |  |
|---------|--|
| Nov. 14 | M—Romans 14. 1-13.                     |
| " 15    | T—Zech. 7. 8 to 8. 5.                  |
| " 16    | W—Zech. 8. 3-17.                       |
| " 17    | Th—1 Samuel 16. 15-23 ; Psalm 33. 1-3. |
| " 18    | F—Eccles. 2. 1-13.                     |
| " 19    | S—Exodus 35. 20-29.                    |
| " 20    | S—Exodus 35. 30 to 36. 3.              |

November 20th.

### III.—THE SKILFUL CITIZEN IN LEISURE.

Bible Reading : Romans 14. 1-13.

Book References :

*The Art of Living Together.* L. P. Jacks. The text-book for this series. See specially Chapters IX. and X.

*Modern Civilization on Trial.* C. Delisle Burns. Specially Chapter X., pp. 217-221, on "Changes in the Use of Leisure."

*The Uses of Leisure.* Professor Ernest Barker. (British Institute of Adult Education, 39 Bedford Square, W.C.1. Post free, 7d.)

Suggested Hymns : 70, 71, 260, 354, 370.

Aim of the Lesson : To see how the skilful use of leisure benefits both citizen and society.

#### Notes on the Lesson.

It is notable that the two chapters of Dr. Jacks' book devoted to the subject of Leisure are headed respectively "The Hatefulness of Labour" and "Vitalized Leisure." He says that

"Much of the social degradation we see around us is the result, sometimes direct, sometimes indirect, of uneducated leisure. . . . millions of people with money in their pockets and time at their disposal have no rational notion of what to do with the one or the other."

Before examining fully into the truth of that statement, we may follow Dr. Jacks in some things he has to say about work and leisure. The good citizen is "essentially a worker," working both for himself and for others. Too often his work is hateful, or boring, or "he works for the sake of the pay, not because he likes the work." Not work as it too often *is*, but work as it *should be*, is the right occupation for human beings in their "working hours." The very debatable words of Professor W. R. Lethaby are quoted :

"Do not any of us be blind to the fact that most men and women simply hate the ordinary forms of labour, and flee from manual labour as from the plague as soon as opportunity offers. The cant which the politicians, parsons, and others are always preaching, that labour is a blessed thing, is a lie. God and nature gave man brains for the purpose of easing life and making our sojourn on earth not a time of worry and discomfort, but of peace and happiness."

Our author emphasises, as we saw last week, that we need a new conception of the true nature and value of work.

#### 1. Rights and Duties of Leisure.

This is the more important because too often we try to draw a hard-and-fast line between work and leisure. But leisure "has a positive social value, and the content of it is work—raised, it may be, to that high degree of excellence which converts it into joyous and beautiful play." The citizen who works for wages in one period, works "for something other than wages, and perhaps more worth having, in the second, but still works." He does not shed his "rights and duties" when he "knocks off" from the day's work, "so as to become for the rest of the day an irresponsible amuser of himself. He takes on new rights and duties, in some respects more interesting than those which governed his official working hours, but yet essentially of a piece with them."

"When once the true nature of labour has been clearly exhibited, a single step brings us to the conclusion that leisure is simply another, and perhaps a better, opportunity, for excellent performance, no matter whether we call it work or play, so long as skill be the key-note of it and excellence achieved in the result."

We are asked to agree that skill, excellent performance, and excellence achieved, should characterise our leisure. Do they, in fact, do so?

Dr. Jackson does not think they do. He sees the question of the right use of leisure as one that is closely bound up with the question of the right use of working hours. The citizen is not one who, in his leisure time, merely "amuses himself" and, as his social contribution, records a vote from time to time. (Note particularly what is said on pp. 146-152 about the citizen as a "political person.") It is, perhaps, mostly in his leisure time that the citizen benefits or injures his fellows.

"Of unsocial conduct in the field of Labour there is, of course, plenty, but there is infinitely more of it in the field of Leisure. It is in the pursuit of their 'pleasures' that men injure one another most deeply and fill the world with 'pain.' 'An Association for Co-operative Holidays' would be a good description of the Kingdom of God. In the Kingdom of Beelzebub everyone takes his holidays at his neighbour's expense."

#### *Points for Discussion :*

1. Do you agree that many people have "no rational notion" of what to do with their time and money in their leisure hours? If so, what are some instances of this, and what are some of the effects?

2. Do most men and women, in fact, " flee from manual labour as from the plague as soon as opportunity (i.e., leisure) offers " ? If so, why ?

3. What are some of the forms of manual labour that give men pleasure in their leisure hours ?

4. What are the influences that help to convert work " into joyous and beautiful play " in leisure time ?

5. What are some of the " rights and duties " of leisure ?

## 2. " Untrammelled Hours."

In our text-book Mr. Bertrand Russell is quoted as saying that the best we can hope for is not to make the bulk of necessary work pleasant, but to diminish its amount. Endeavours may therefore be made to make " the hours of industrial labour as short as is compatible with the production of necessities, leaving the remaining hours of the day entirely untrammelled " (see pp. 156-160).

Dr. Jacks does not agree with this. He argues that the aim must be to reduce boredom to zero ; that, for most men, the effect of having

" twenty hours out of the twenty-four left on their hands ' entirely untrammelled ' to follow their impulses and instincts would be to leave them at the end of it so enervated, corrupted, coarsened, undisciplined, fatigued, and stupefied, or, if they happened to be men of another stamp, so refined, elevated, and devoted to the objects of ' a free man's worship,' that they would flatly refuse their four hours' boredom and devote their energies and their money (if they had any of either left) to hiring somebody else to do the disgusting business on their behalf. I doubt if the four hours' boredom, on the one hand, and the twenty ' untrammelled ' hours, on the other, could be kept in watertight compartments. They would react on one another in manifold ways."

Do you agree that any such attempt to divide up the twenty-four hours is wrong in conception and purpose ; that the virtues and vices of each period interpenetrate the virtues and vices of the other ? Is there justification for talking about short hours of labour for all as " four hours' boredom " ? or of necessary work as a " disgusting business " ?

## 3. " Uneducated Leisure."

Are we approaching a time when " the hours needed for mass production and mechanised labour will fall so low as to leave the leisure hours the major quantity for all classes of workers " ? If so, we shall do well to look ahead, for misuse of leisure may well prove to be as damaging as misuse of labour-hours have proved in the past. Dr. Jacks says that :

" Even now the amount of leisure which all classes have at command has increased to an extent which makes the question of its employment, of the way the leisure hours are spent, of paramount importance to the statesman and the educator. As time goes on the whole character of industrial civilisation, the trades that flourish or decay, the quality of the work that is done, the conditions under which it is done, economic and other, and the value of it as an educative force or otherwise, are being more and more determined by the way in which the masses of the citizens spend their leisure time, by the pleasures that attract them, by the amusements they demand, by the luxuries they consume. Mass production itself is largely engaged in ministering to the demands of leisure, and becoming more so with the passage of every year. To leave a people uneducated for leisure, at the mercy of instinct and impulse from the moment they knock off work, is to invite disastrous reactions on the value of whatever work they do."

Discuss the statements made in the above quotation.

#### 4. " Devitalised Leisure."

" Devitalised Leisure," according to Dr. Jacks, is that in which skill has no function. Leisure, he says, like labour, may prove a blessing or a curse according to the kind of work engaged in and the aims and spirit brought to its performance. The right use of leisure will therefore involve *skill* and *excellent performance*. It will also involve a certain amount of *self-discipline*. It should *enrich personality*.

How does our present individual and social use of leisure stand such a test? Dr. Jacks is sweeping in his judgment on this point. Discuss this statement:

" There cannot be a doubt that the most degrading forms of mass production now extant in the industrial world are those which minister to the imbecilities of people in their leisure time, those which furnish leisured fools, both rich and poor, with the means of making themselves a nuisance to their fellow-men and a danger to themselves. . . . Of all the games men play in their leisure time, none is so costly from the social point of view as the game of playing the fool; the fool at the leisure-end means a slave at the labour-end."

Sight-seeing is one of the great leisure-time occupations in modern life, enormously increased by improved facilities for locomotion and transport. What do we go to see? Do we travel to " look into " things, or merely to " look at " them?

Are we really in danger of coming to regard home merely as a place of departure? Should home be the best possible place for the use of leisure? Dr. Jacks quotes a writer who says: " When my doctor says to me, ' You want rest; go away from home,' he seems to be passing sentence not on my ' home '



alone, but on the whole civilisation which has produced it; and my heart aches anew for the people in the slums." What do you think of that statement?

What is necessary to make schools places where children are better trained than they are at present for the best possible use of leisure time?

How far is it possible to arouse increased interest in handicrafts, drama, music, etc., so that folk may learn to practise skill and excellent performance in their leisure time?

How can holidays be best arranged so as to secure what Dr. Jacks asks for when he quotes: "Seek most the places that furnish you with interesting occupations and vital contacts with mankind; shun those, let the 'scenery' be what it will, where you have nothing to do. . . . As to *rest*, I counsel you to take it in plenty."

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Daily Readings for the week :

- |         |                             |
|---------|-----------------------------|
| Nov. 21 | M—Romans 13. 1-10.          |
| " 22    | T—1 Peter 2. 13 to 3. 7.    |
| " 23    | W—1 Peter 3. 8-18a.         |
| " 24    | Th—1 Peter 4.               |
| " 25    | F—1 Peter 5.                |
| " 26    | S—Jer. 29. 4-13; 30. 17-22. |
| " 27    | S—Jer. 31. 23-40.           |

November 27th.

## IV.—A CITIZEN'S RIGHTS AND DUTIES.

Bible Reading : Romans 13. 1-10.

**Book References :**

*The Art of Living Together.* L. P. JACKS. The text-book for this series. See specially Chapters XI., XII. and XIII.

*Modern Civilization on Trial.* C. Delisle Burns. Specially Chapter VII., "Modern Government."

Suggested Hymns : 24, 51, 362, 363.

**Aim of the Lesson :** To consider what are the rights and duties of a citizen and how they should be faced and borne.

### Notes on the Lesson.

" . . . The definition of citizenship, or of a citizen, cannot be separated from the statement of his duties, of what he ought to do. To be a citizen is to be an actively responsible person, a person, that is, who ought to do things, a person with duties. The citizen is, no doubt, a recipient of services from his fellow-citizens, enjoying benefits which the State or the social system confers upon him, the fortunate heir of the social inheritance, a person protected by the law, sitting in security under his own vine and fig-tree, none daring to make him afraid. But this good fortune of his, as the recipient of benefits conferred upon him by his fellows, or as the heir of former ages, measures the service the age demands of him. The greater the benefits conferred upon him, the more extensive become his responsibilities. His security is guaranteed him not that he may enjoy it in selfish isolation, but that he may have an assured basis for serving the community. His rights are nothing without his duties. At no point do his rights relieve him of his responsibilities; they create them at every point. His chief right, as I have said, is the *right to responsibility*."—L. P. JACKS, pp. 212-213.

**1. Every Citizen a Trustee.**

"A trustee is one charged with certain obligations, who, whatever legal penalties may attend his malfeasance, is definitely trusted by others to play his part not only in a manner legally correct, but in a manner personally honourable" (p. 200). It is possible to fulfil a trust according to the word but to betray it in the spirit. The difference between being a trustee merely

in name and a trustee in reality is immense. The industrial citizen, as worker and worked-for, is morally and essentially a trustee, and in the " functions of a trustee there is always a strictly *fiduciary* element, a something he is trusted to do as one who is under no compulsion to do it other than his sense of what becomes him as a man." In this conception employer and employec, voter and politician, each and every man and woman in the community, are on equal footing; the rights and duties of citizenship are for them all; theirs is the privilege of trusteeship, with all its obligations.

Dr. Jacks suggests that some communities of workers, already in being, and each governed by its own ideal of excellence and honour in the work assigned to it, " suggest the lines for the dreamer or idealist in constructing his vision of the future community of mankind."

" They are to be found on the highest levels of the business world, notably in banking and mutual insurance, where high traditions of trusteeship, with a firm root in time, are well established; and the co-operative movement, both in production and distribution, has done much to promote them in trade generally. Further examples abound. In our own country the judicial bench, as trustee for the administration of the law, has proved itself incorruptible; a corruptible judge is no longer a danger we have to fear; anyone who will take the trouble to attend a day's pleadings in the High Court of Appeal will see an example of trusteeship in its highest form. Our police courts tell the same story, and will tell it more impressively, I think, with the appointment of more women as magistrates; for women, once appealed to on that side, make admirable trustees—their true function as citizens. In the medical profession a high standard of honour dominates the mercenary interest, which exists, but is not allowed to rule; if it did, the confidence of the public would be forfeited immediately. A good doctor is, and knows himself to be, a trustee for the life of his patient. More remarkable still are the conditions in the realm of science. Intellectual co-operation goes on apace; scientific workers all over the world are tending to become a single community, conscious of immense obligations to mankind. As this develops, the ideal of service based on veracity, which many a scientific man cherishes in isolation, will become the actuating motive of a mighty group, conscious of itself as the world's trustee for speaking the truth, and a growing bond of union among all nations. For it is a law in these matters that the morality of a community does not develop until, like an army, it becomes conscious of itself as a unitary moral agent " (pp. 204-205).

Discuss the examples mentioned above by Dr. Jacks. Then consider to what extent other groups of citizens may be said to display this quality of trusteeship.

To what extent has industry developed a standard of trusteeship comparable to that of the legal, medical and scientific professions, or of the army and navy?

It is urged on us that the *good workman*, and consequently *good workmanship*, must be the basis for our conception of the good citizen. In that case very much must depend on the economic and ethical character of the state of industry. If we go wrong, or fail to achieve real value in the matter of industry, urges Dr. Jacks, "going right in politics will be no great triumph." He affirms that "healthy industry will give birth to healthy politics," but he is very doubtful whether "healthy politics would ever give birth to healthy industry."

## 2. The Worker as Trustee.

The duties of the worker as citizen-trustee "resolve themselves into the general form of seeking a vocation on lines that are socially valuable and then performing the work of it with all the excellence the case admits of." That suggests clearly what his fellow-citizens expect and *trust* the worker to do. Dr. Jacks does not minimise the difficulties with which the worker is faced in his task. He makes three distinctions in work: inferior work which is criminal, a mediocrity that will pass muster, and superior work that does "honour" to the worker. The last-named is the ideal, and is the service which his fellow-citizens trust him to do—if by any means he can accomplish it. To gain excellence in "superior" work must mean a great deal of study and hard work on the worker's part, for it is not easy to equip one's self with the necessary knowledge and technical skill for the proper discharge of the necessary duties.

Taking this idea a step further means that a good social system will always provide for its workers the opportunity, not only of equipping themselves in the first place for responsible work, but of exchanging lower responsibilities—or trusteeship—for higher, and indeed, for "transforming the one into the other." It is this idea of an "ever-increasing trust" that makes for progress in civilisation, and, indeed, a growing demand for trustees. "When the trustees fail to appear the civilisation falls, let its social system be what it may."

1. What are some of the things which fellow-citizens *trust* the ordinary man or woman to do as citizens?

2. In what ways is our Local Government system based on the idea of trusteeship?

## 3. The "Worked-for" as Trustee.

The citizen, as a person who is "worked-for," has appropriate rights and responsibilities. He has the right "to good

workmanship in all that he buys and pays for, to 'real value for his money' as we commonly say, and is definitely wronged when he doesn't get it. He has the right to his leisure, but always on condition that he refrains from making other men the slaves of it; and he has the parallel right to demand that they shall not make him the slave of theirs."

He must promote, as far as ever he can, "good workmanship among his fellow-citizens."

He should not encourage, but rather help to restrict his demands for, "goods and services which involve devitalised labour in the production and providing of them."

He should particularly avoid spending his leisure time in forms of activity or demands that need degrading or devitalising toil of other men to sustain them.

These are responsibilities which no man can be compelled to fulfil; they must be accepted as moral obligations; he must bear them of goodwill, because of his manhood. What are some of the ways in which such responsibilities of trusteeship are to be exercised in day-to-day living?

#### 4. A Note on Responsibilities.

What Dr. Jacks has to say about "responsibility" is worth careful consideration. He comments that "the deprivation of responsibility is no less hateful to the citizen than the imposition of it."

"The reactions of human nature to the idea of responsibility are strangely paradoxical. Men seek it and shun it; love it and hate it; ask to be delivered from it, and are indignant and humiliated when it is taken away from them. They busy themselves in imposing responsibility on others, but rebel when others impose responsibility upon them. . . . And in all democratic societies these opposing tendencies, the love and the hatred of responsibility, which have a deep root in human nature, are a prolific source of tension. . . ."

"The efforts man makes to escape from responsibility will generally be found on examination to spring, not from the hatred of responsibility as such, but from desire to change existing responsibilities for others and to be one's own master in determining the form the new are to take. The 'freedom from responsibility,' which makes leisure so attractive, and induces many of us to look forward with pleasurable anticipation to the time when we can 'retire' from the active duties of our station, comes to that. When that time comes we shall be able to choose our own responsibilities in place of having them chosen for us by the tyrannous social machine."

Those are statements well worth careful examination and discussion.

### 5. International Citizenship.

Dr. Jacks predicts that "far-reaching and profound consequences will follow" as and when his conception of citizenship gains ground in the minds of men and women. We tend to think of citizenship too narrowly in terms of political life—whether that be the politics of the city or the nation. Politically the world is divided into nations and states, each defining rights and duties for its citizens. This power stops at frontiers; and it is a divisive influence in a world which is moving towards unity. *Industrially* and *culturally* frontiers count less and less as barriers. Every nation is invaded by ideas and forces which are originated in other countries; nor can it stop them. "A community which is politically free within its own borders, and entirely safe for democracy there, may yet be dependent for its daily bread on the willingness of foreigners, over whom it has no control, to purchase the goods and services it has to offer and to offer their own in payment." This does not mean that national citizenship will be destroyed; it does mean that, on the international scale, citizenship will be transformed and deepened.

It follows that every citizen, especially when considered as "worker" and "worked-for," has now a significance which has become world-wide. Political power may very largely stop at frontiers, but the demands of men for goods and services reach all over the world. So the problem of the good worker and good workmanship, of the "quality" of the citizen and his "living conditions," knows no national boundaries. "These considerations make it clear that the 'moralising of industry' . . . must begin by taking full account of international conditions. The industrial version of morality must adopt an international vocabulary. The 'right' and 'wrong' of which it speaks, the duties and responsibilities it lays down, must have a reference wider than the economic interests of any nation" (p. 185).

In what ways does the work of the International Labour Office confirm the above statement?

Consider how the system of Mandated Territories under the League of Nations illustrates responsibilities of international citizenship.

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#### Daily Readings for the week :

Nov. 28	M—2 Tim. 2. 15-26.
" 29	T—Nehemiah 1.
" 30	W—Nehemiah 2. 1-18.
Dec. 1	Th—Nehemiah 3. 1-20.
" 2	F—Nehemiah 4. 6-23.
" 3	S—Nehemiah 5. 1-13.
" 4	S—Nehemiah 5. 14 to 6. 9.

December 4th.

## V.—THE QUALITY OF CITIZENSHIP.

Bible Readings : Isaiah 61. 1-9 ; 2 Timothy 2. 14-15.

### Book References :

*The Art of Living Together.* L. P. Jacks. The text-book for this series. See specially Chapters XVI. and XVII.

*Modern Civilization on Trial.* C. Delisle Burns. Specially Chapters XI. and XII., on " Modern Education " and " The Sciences and the Arts."

Suggested Hymns : 342, 345, 366, 402.

Aim of the Lesson : To consider the immense importance of good quality in the citizen and his manner of using material things.

### Notes on the Lesson.

" Look at the articles displayed in the shop windows of — and you will learn something about the souls of the people who live in your city. . . . " ; you " may see the image of contemporary man, of his wants, his desires, his aspirations, his aptitudes, his wisdom, his folly, his virtue, and his vice, visibly displayed."

Have you observed fine quality of human souls expressed in beautiful fabrics, stately or well-proportioned buildings, well-planned streets, well-kept homes, fine schools standing in ample grounds ? Had you thought how human character is expressed in the material things about you ? Had you thought how fine and beautiful things react on humans and stamp *their* image on us ?

There is, of course, the reverse side to be taken into account. " If we fill them (our cities) with ugly sights, foul noises, and vile odours, do they not take vengeance on us by implanting corresponding qualities in our souls ; and so with their contraries, punishing us in kind for the one, rewarding us in kind for the other ? "

In the later chapters of his book, Dr. Jacks is concerned with the double question of *the spiritual quality of the worker* (the citizen) and *the importance of the material*. These two things are inseparable. They act and react on one another. " The way to spiritual things lies *through* material things and not *round* them. . . . When material things have been transformed by skilful

action upon them into 'things of beauty and joys for ever,' as so many of them may be, spiritual things are before you; and when you behold their beauty and rejoice in it you yourself are spiritual."

### 1. "Quality."

In his chapter with this title, Dr. Jacks says:

"Quantity is the idol of the market-place; many worship it in these days, and there are prophets of Baal among us who proclaim the worship and priests who furnish it with a ritual. But quality is *spirit*, and they who worship at that shrine must worship in spirit and in truth. The cult of quality is 'Christianity in its simplest and most intelligible form.'

"The simplest and the most intelligible; but not the easiest. . . . But man was created for such things. When God breathed the breath of life into his nostrils he assigned him the impossible for his vocation, and the history of civilisation, which is one vast miracle, declares man's fitness for that high calling."

We are asked to serve *quality*—in a real sense to worship it; to realise that this service and worship will tax our powers to the uttermost—for that is our high calling; not to be disheartened because of much that exists around and in us. For, in spite of all, modern life and modern industry "has by no means lost its hold on quality." In every rank of life there are men and women who are its "faithful, devoted, heroic servants . . . the saviours of society and the hope of industrial civilisation—trustworthy, competent, skilled." They are to be found in the inventor's office, scientist's laboratory, scholar's study, and artist's studio; they drive locomotives, steer ships, lay bricks, and cut coal—and, one may add, manage homes. Dr. Jacks' call to all is "Throw your weight on the side of these; join their ranks; support their cause."

There is ample material for discussion in considering how that may be done.

### 2. Quality and Quantity.

The people who declare their faith in *quality* are apt to decry *quantity*. That dangerous attitude is to be avoided. "Each in its own order and place," says Dr. Jacks. "Quantity is not the antithesis of quality, any more than the material is the antithesis of the spiritual, though some philosophers would seem to make it so. Quantity has a value of its own which it retains as long as it is content to serve, but loses when it aspires to rule." Quality and quantity are vitally related.

We are likely to agree about the value, the quality, of such abstract things as Truth, Beauty and Goodness, and the need



for greater " quantity " of them. Dr. Jacks brings his point home not only by reference to abstract things, but to everyday needs.

" In a country like our own, when forty-eight million human beings have to be fed, clothed, warmed and lodged from day to day, nobody in his senses would contend that quantity is of no account. There must be *enough* to go round—enough food, raiment, fuel and shelter. ' One mark of a good social system,' I once heard it said, ' is that it provides enough milk for all the babies.' Let the stockbreeders look to it, then, by keeping up and improving the *quality of the cows*, for the milk comes from them, the social system yielding none."

" So long as men's souls are united with their bodies," says Dr. Jacks, " or their minds in any way connected with their brains, all denunciations of ' materialism ' should be made under reserve." There is a form of materialism to be feared—even hated. But " of the ' materialism ' which loves matter and fears it, which seeks diligently to transform it into ' things of beauty and joys for ever,' knowing that it will respond to our effort and be as loyal to us as we are to it—of that materialism we can never have enough, for it is the very root of all that gives dignity to human life." Competition can be a very ugly business in certain fields, but it becomes a virtue when it is a competition as to who can *do best work*.

" Show me a man who is doing a piece of honest work, or one who is making something beautiful that might have been made ugly, or one who is turning out a good article that might have been turned out a profitable imposture, and I know beyond a doubt that the Eternal Values have laid hold of that man, and not merely brushed him with their wings."

It is urged that the quality of citizenship is to be judged by *the manner in which it uses material*—as the quality of the violinist is judged by the use he makes of a bit of catgut, the wood of his instrument, and the surrounding atmosphere. Dr. Jacks says, " The most significant characteristic of matter I know of is *the responsiveness it shows to good treatment*. Whatever the ultimate constitution of matter may be, there cannot be a doubt that, when well treated, no limit exists to the precious things which matter will yield you in return. Ill treated, matter turns into the worst of enemies ; well treated, into the best of friends." . . . " Man, a trustee for the right uses of matter ; matter, the generous friend of the good workman and the implacable enemy of the bad ; I offer you the first as a definition of man and the second as a definition of matter."

How far do we strive to put quality before quantity ? As house-builders, cooks, home-makers, clerks, workmen, workers

at hobbies—whatever may be our various occupations in work hours and leisure time?

In what ways may it be said that "matter is responsive to good treatment"?

### 3. Training for Quality.

The object of Constructive Citizenship being to improve the quality of men and women, attention must be given as to how that end may be achieved. All "enterprises for the improvement of quality must have their final justification in the *improvement of human beings*." This is to be done by improving the quality of human work along the lines of "skill, competence and trusteeship," and every available force, social, political, educational, should be mobilised to this end. Can we agree that high quality work will almost inevitably lead to high moral character and quality in the workman? Dr. Jacks affirms that it will "make *him* more valuable, not only in respect of what he produces (which it clearly does), but in respect of what he *is*—a more satisfactory person to live with, a healthier person to rub shoulders with, a wiser person to take counsel with, a more beautiful person to look upon, a pleasanter companion in prosperity, a stouter comrade in adversity, a juster master, an honest servant, a better neighbour, a truer friend, a more faithful lover."

Morality is one of the names we have for quality. Are we too prone to place reliance on verbal instruction in moral principles? "The only way of learning anything effectively, so Carlyle assures us, is by doing it—a saying certainly true when morality is in question." As the pianist is trained not merely by lectures on music, but by getting busy on a keyboard, so "in the parallel case of morals the keyboard is the daily work of the citizen as defined by his vocation; let him learn what music he can make out of that." And if, as is too often the case, his vocation will not yield the desired "music," then here, surely, is the first reform that is needed.

### 4. Conditions and Environment.

We know that "conditions" and "environment" affect the lives of men and women. But to what extent do they operate? Are we, in fact, "more willing to accept them as explanation of our vices than as an explanation of our virtues?" We may excuse the vices of slum-dwellers as being due to their environment—but what of their virtues? Is not it true, as Dr. Jacks suggests, that when we try to apply excuses for our own conduct, as being due to environment, a voice within us seems to answer, "It is false"?

There is truth, though it is not the whole truth, in the statement that human lives are partly, at least, determined by their environment. But think carefully of what is meant by " conditions " and " environment." The thousand and one things of the city are part ; but the " whole body of habits, customs, traditions which he and his neighbours inherit from the past " form one of " the most active elements of every man's environment."

There is a further point of even greater importance. It is " that the most active and influential element in every man's ' environment ' unquestionably consists of his *fellow-men*. It is they, more than anything else, who define the ' conditions ' under which he lives as good or bad. If the quality of his fellow-men is bad, the quality of his conditions cannot be good, and no change of the physical surroundings will make them so."

This truth, says Dr. Jacks, " is two-edged." " As other men form the inner circle of each man's environment, so each man, in turn, forms part of an inner circle environing them." We are, at one and the same time, actors and acted-upon. Others go to make up our environment ; we go to make up theirs. We stamp our image upon one another. The " quality " of the city life is the concern of all ; at the end it brings us back to the " quality " of our own lives, several and individual.

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Daily Readings for the week :

- |      |    |   |
|------|----|---|
| Dec. | 5  | M—Galatians 6. 1-10 ; Nehemiah 6. 10-19.  |
| "    | 6  | T—Nehemiah 7. 1-5 ; 66-73.                |
| "    | 7  | W—Nehemiah 12. 27-43.                     |
| "    | 8  | Th—Nehemiah 13. 4-14.                     |
| "    | 9  | F—Nehemiah 13. 15-22.                     |
| "    | 10 | S—I Chron. 9. 10-13 ; 12. 32 ; 15. 19-24. |
| "    | 11 | S—I Chron. 25. 1-7 ; 26. 4-8.             |

December 11th.

## VI.—CITIZENS IN CO-OPERATION.

Bible Reading : Galatians 6. 1-10.

### Book References :

*The Art of Living Together.* L. P. Jacks. The text-book for this series. See specially Chapters XVIII. and XIX.

*Modern Civilization on Trial.* C. Delisle Burns. Various chapters will be found valuable in consideration of this subject.

*An Introduction to Politics.* Harold J. Laski. (Allen & Unwin. 2s. 6d. and 3s. 6d.) A valuable small book on the basic problems of politics.

### A Prayer :

*The Splendour of God*, p. 15 : " Cities of God."

Suggested Hymns : 16, 92, 49, 90, 91.

Aim of the Lesson : To consider the value of " co-operation " and " social tension " in relation to citizenship.

### Notes on the Lesson.

#### 1. The Meaning of Co-operation.

Whether he likes it or not, every citizen is to some extent a co-operator—a worker together with his fellows. Some are members of " co-operative societies," and may tend to use the word " co-operation " as applying only to the immense and valuable work of those organisations. This limited use of the term should be avoided. The whole infinitely complex life of a modern community—civic and national—is sustained by the co-operative efforts of its members. They " work together "—sometimes unwillingly or unconsciously—to maintain the day-to-day life of all.

What are some good illustrations of the co-operation of citizens, e.g., in such matters as provision of food, houses, education and other necessities of life ?

To what extent would you describe the work of the municipality as a co-operative business, with councillors as " board of directors " and all ratepayers as " shareholders " ?

What voluntary societies (e.g., churches, friendly, musical, recreational, reformist, and welfare societies, etc.) in your town may best be described as " co-operative societies " ?

We are all born into communities, having, to that extent, no choice about entering into civic co-operation. But truly to

become a citizen is *by act of will* to take up the obligations of that status. How far do we regard citizenship in this light ? We are put on voters' lists without being asked whether or not we want to go on. Would it be better only to give a vote to those who desire to have it ? What do you think would be the result of so doing ?

It is fairly easy to start co-operative groups or societies for many purposes. " Let's appoint a committee " are words that come easily to our lips. When few or many people find themselves in agreement on a matter they readily *will to work together* to achieve what they desire. It is at that very moment that the difficulties begin to appear. Not the will to co-operation, but the *will to sustain co-operation* is the big problem. Dr. Jacks says :

" Left to take care of themselves—and that, I imagine, is why many of them die so young—all schemes of co-operation, all compacts and alliances, from marriage to peace treaties, leagues of nations and social contracts, tend to become ' scraps of paper ' or something less. In no department of human undertakings has Time wrought greater havoc."

We see, therefore, that co-operation means " a union of wills," a union that, Dr. Jacks urges, can only have " promise of continuation and growth " inasmuch as it has two qualities—first, sustained will and effort, and second, conscious devotion to high objects. He comments :

" The longest lived co-operations are those which are consciously devoted to high objects, clearly defined ; universities and churches for example ; while those which have low objects, such as sexual gratification or money-making, are subject to swift dissolution."

Our author makes effective use in illustration of the huge statue of Christ, erected high up in the Andes as a symbol of perpetual peace between Chileans and Argentines. That statue, he says, does not relieve them of effort to maintain peace—it exhorts them, and others, to exert themselves constantly to keep their bond. On the international side, this illustration gives point to the following words :

" Time is the great enemy of compacts. Even when the contracting parties retain their identity, as in marriage, the bond has to be sustained under conditions widely different from those which gave the initial impulse to the union, as many find out. But the difficulty that arises from change of conditions is at least doubled when the *persons* change—when, for example, a treaty made by statesmen of one party has to be kept by statesmen of opposite principles or of no principles at all, or by a generation which has no respect for the engagements of its forefathers."

It is clear that compacts (entering into co-operation) cannot be left to take care of themselves. Getting away from cross-purposes and joining together to achieve what the individual

can hardly hope to achieve in isolation seems like an easy start. But it is the beginning, rather than the end, of effort—though the effort is probably on a higher plane. It is not “a device for relieving the human will of its tasks, burdens, risks and responsibilities, and so leaving the way open to the individual for a life of instinct, impulse and go-as-you-please.” It may convey benefits, allay strife, create harmony, save waste, and increase production, but it calls for ever finer and more heroic qualities on the part of the co-operators. A good co-operator, says Dr. Jacks, “cheerfully shares in the losses as well as the gains, being prepared for either, and is staunch in defeat as in victory. Co-operation, in fine, is a function for gentlemen.”

Again, we are reminded that “love of man”—“brotherly love”—is not fostered merely by being neighbours “dwelling together”; it is fostered by “common participation in valuable work.” “Without a co-operative transaction, loyally and competently fulfilled, the love of man is a waning and vanishing force.”

We have, therefore, seven points emphasised: (1) “the will to work together,” (2) “the will to sustain co-operation,” (3) “conscious devotion to high objects,” (4) changing times and conditions, (5) changing personnel, (6) benefits and difficulties of co-operation, and (7) “common participation in valuable work” as means to fostering brotherly love. Consider these in relation to such varying types of co-operation as church life, craftsmanship, municipal life, an Adult School, the League of Nations, Parliament, a reform society, your local “co-operative society,” etc.

## 2. “Social Tension.”

Dr. Jacks uses the term “social tension” for helping to an understanding of the nature of social life, which he has earlier described as “co-operation cultivating itself.” The word tension suggests something kept at strain.

“Another image suggested by the word is that of a fabric on a loom, the weaving of which can only be accomplished by keeping thousands of threads tightly stretched, and yet not so tightly as to break them. One may say that the fabric results from the tension of the threads. It would not become a fabric if tension were not maintained in the weaving of it.”

Dr. Jacks sees this image as one “of great value in helping to understand the nature of social life, and, indeed, of human life in general.” In our individual lives there is tension, and it is as the tension is rightly kept up that we achieve personality; with consciousness kept alive, active and efficient in so far as the right degree of tension is maintained for weaving the fabric of life. “The way to our purpose is never a ‘walk over,’ but

always a process of affirming ourselves against the opposite, of sustaining the tension that opposition creates." The tension may be painful, but it is not therefore evil, as some suppose. For "the synthesis of pain and pleasure is as necessary to the constitution of life as the synthesis of oxygen and hydrogen to the constitution of water." Dr. Jacks says :

"For my own part . . . the 'fundamental fact of life,' if I must use that language, seems to me to be neither pleasure nor pain, but *the consciousness of tension created by the co-presence of the two.*"

"Though I would hesitate in saying with Canon Streeter that pain is the 'fundamental' fact, and still more in accepting the inferences he draws from that, I think he is right in emphasising the importance of pain as an integral factor of our conscious life. Life, whenever you encounter it, even in the lowest of its physical forms, is always pang-born and to some extent pang-sustained. And if that is true of our physical life, it is more obviously true of the life of the intellect, of the imagination, of the heart, of the moral consciousness. 'All the great ideals of humanity,' says Dr. Felix Adler, 'are pang-born.' They are the answers which the heroic spirit of man has given to the challenge of suffering, to the challenge of frustration, to the challenge of bereavement, to the challenge of death—to the challenge of pain in one or other of its innumerable forms. Ideals of justice, of liberty, of the common good, of the community of mankind, all have high tension at the heart of them, all are pang-born and pang-sustained. The ideal of social service itself is of the same nature. It originates in the felt contrasts of the social world, in the pain which the spectacle of those contrasts produces in the minds of good men and women. The spirit of social service is a spirit of high tension. It represents the social will in a state of valorous resistance to a felt opposition. The energy of social service, the courage and the creativeness of it, are generated by the obstructions it has to encounter as well as by the good will that inspires it."

That is well said. Do we fully realise all that it means ? Are we prepared to throw ourselves wholeheartedly into co-operation on such terms ? "Then, welcome each rebuff that turns earth's smoothness rough," sang Robert Browning. Can we, in fact, welcome "each sting that bids nor sit nor stand, but go" ?

At least this view of social life should give encouragement to all who strive for the betterment of man's estate, for the city of God. "The unimpeded sway of love is an impossible dream. Love, by its nature, is never unimpeded." If it drives out hate, "the hate that it drives out is always waiting at the door and seeking to re-assert itself."

In a highly organised social structure there is the increasing tension between, on the one hand, social discipline and control,

and, on the other, the more highly developed individual. Man, as Kant has pointed out, is a being who by nature *both* loves his neighbour *and* hates him, "who can neither tolerate his fellow nor get on without him"; men are "naturally eager to form themselves into societies, but no sooner is the society formed than the individuals composing it begin to strain against the bonds which they themselves have created."

"These tensions, says Kant, 'are the means that Nature has ordained for drawing out the highest powers of man.' In them is generated the energy which forces us to conquer our natural sloth, which vitalizes our inventive faculties and leads us to push our fortunes into higher realms. They are the driving power of a progressive society. 'Man longs,' says Kant, 'to live in comfort and pleasure, but Nature, who knows better what he was made for, gives him toil and painful strife, so that he may raise himself above the sphere of his sorrows.'"

Are we, or can we become, citizens who see difficulties and achievements in this light—aiming always at construction, skilful in industry and leisure, bearing our rights and duties as these should be borne by high-hearted men and women, concerned more with quality than quantity, willing co-operators in a great enterprise, realising that out of evil and good there is born that tension which makes life the fine thing it should be?

"The law of good workmanship is deep as the universe. By making it the law of our lives we become citizens of the universe, fellow-workers with God, who 'weaves the ages as a work upon a loom,' and out of the infinite oppositions of the parts evokes the beautiful co-operation of the whole—a universe vitalized by the very tension that threatens to destroy it."

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**Daily Readings for the week :**

- Dec. 12 M—James 2. 14-26; 1. 22-25.
- " 13 T—Matt. 7. 15-27.
- " 14 W—Matt. 25. 1-13.
- " 15 Th—Matt. 25. 14-30.
- " 16 F—Mark 3. 20-21; 31-35; Romans 2. 13-16.
- " 17 S—Luke 13. 22-27; 12. 35-43.
- " 18 S—Rev. 3. 1-6; 19. 6-8.



December 18th.

## BELIEF AND LIFE.

Bible Readings : James 2. 14-26 ; Proverbs 23. 7.

Book Reference :

*Christian Faith and Life.* Wm. Temple, Archbishop of York.  
(Student Christian Movement. 2s.) Especially Chapter VIII. :  
"The Christian Society."

A Prayer :

*The Splendour of God*, p. 28.

Suggested Hymns : 70, 71, 361, 362, 416.

Aim of the Lesson : To consider how belief must find expression in living.

### Notes on the Lesson.

"As he thinketh in his heart . . ."

"As he thinketh in his heart, so is he," wrote the author of the Book of Proverbs. We may take his words as a jumping-off place for our concluding study of the big subject of "I believe."

"I believe"—in this, that, and the other thing : in man as a spiritual being, with an eternal destiny as well as with present duties, in God as Father as well as God of the Universe, in the reality of the human family, in faith, and justice, and freedom, and beauty, in truth and in the power of love.

*How is it all going to work out in living ?* How does it work out ? Did it work out satisfactorily yesterday ? How will it work out to-morrow ?

The world of human society, of human organisation, of human relationships, may be regarded as an expression of how men "think in their hearts"—of what they really have believed and do now believe. Life with its kindness and its cruelty, its beauty and its ugliness, its slums and its cathedrals, its wealth and its poverty—how far are such things the expression, not of what men have professed, but what they have really believed ?

The challenge to "profession."

How often does one hear the old challenge, especially to those who "profess and call themselves Christians" : If you believe that, why do you do this ? We are all fairly quick at detecting contradiction or discrepancy between profession and practice.

We recognise the justice of the question, "What doth it profit . . . if a man say he hath faith, but have not works?" We would have faith and belief expressed in activity consistent with themselves. And we may frankly admit that inconsistency is more readily detected in the other fellow's way of living than it is in our own! The reasons for that are worth exploring.

It has been said that "the essence of belief is the establishment of a habit." That is a pungent sentence. Real belief, it would seem, produces settled practice in accordance with the belief. Do we *habitually* act as though we believed, fully and truly, in the great things we have discussed during the year now nearing its end? Believing in God as Father, do we sometimes act rather like lost children? Believing in the reality of the human family, do we sometimes treat others as aliens? Believing in justice, and freedom, and beauty, do we sometimes act unjustly, or deny freedom, or give preference to ugliness—of things or of conduct? Believing in the power of love, do we at times place greater confidence in unloving action?

Self-examination is worth while in this business; at least as worth while as examination of the other fellow's motives, professions, and conduct. Is it a wise rule to be as severe with yourself in judgment as you are with the other man (or woman), and, at the same time, to make such allowances for yourself as you would for him?

Referring back to the statements of belief dealt with in earlier lessons, how would you expect such beliefs to work out in the *habits* (not merely the occasional actions) of those who really believed them? Note that habits are not always easily acquired, and that "settled practice" is usually the result of *long* practice, deliberately cultivated.

### Imagination and Belief.

Belief, and the consequent practice of what is believed, is an attempt to "turn to facts our dreams of good." It may, in some sense, be said of us all, as it was said of the poet:

" . . . as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name."

What great souls have imagined has largely become incorporated in the life of humanity; God, justice, freedom, beauty, love have been given, to some extent at least, "a local habitation and a name." It calls for no great act of faith to believe in the law of gravitation; but the law of love—that is a very different matter, whether you think in terms of your next-door neighbour or of the League of Nations. Imagination and faith, expressed in belief, and that

again in action—we need them all as much as ever. May not we agree both with the soldier and with Joan of Arc (in Bernard Shaw's *St. Joan*) when they say :

ROBERT : " How do you mean, voices ? "

JOAN : " I hear voices telling me what to do. They come from God."

ROBERT : " They come from your imagination."

JOAN : " Of course. That is how the messages of God come to us."

It is the divine gift of imagination that makes young men see visions and old men dream dreams. Imperfect man has his visions of perfection, and believes they come from God. Seeing things as they *are* he dreams of things as they *may be*—as they *will be* if he is true to his vision and expresses his belief in conduct that becomes the habit of life. Seeing the lesser good he has visions of higher ; seeing the kingdoms of earth he has visions of the Kingdom of Heaven established as the rule of mankind ; glimpsing a world at peace he imagines a world in which peace shall be firmly established. It is in so far as he really *believes* in what can only be demonstrated in practice, that he *lives* to practise it.

The poet must learn the difficult laws and rules of his craft—and practise them diligently—before he can express in terms of verbal beauty what he has imagined. Failing that discipline he may be potential poet, but will have little or nothing to add to the world's stock of beauty. So must all men learn the difficult rules of living—and practise them diligently—if they would " turn to facts their dreams of good " and coin their beliefs " in loving deeds." The world reaps some of its choicest harvests from *disciplined imagination*. If it be true that " where there is no vision, the people perish," it is equally true that where men are not loyal, in belief, in outspoken profession, and in habitual practice, to their highest visions, the people are in equal danger of perishing.

Here are some points for discussion :

What subjects in this Handbook have most clearly suggested the close connection between Belief and Living ?

What men and women have you known, or known of, whose lives have shown how belief may affect for good the lives of others ?

In what way may it be said that Adult Schools are an expression of belief ?

How do such differing persons as mothers and soldiers, scientists and statesmen, craftsmen and adventurers, express their belief in their way of living ?

Whose life would you regard as a supreme example of belief expressed in living ?

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**Daily Readings for the week :**

- Dec. 19 M—Romans 12. 17-21 ; 13. 8-10 ; 14. 19  
.. 20 T—Isaiah 32. 1-8 ; 13-17.  
.. 21 W—Psalm 72. 1-7 ; James 3. 16-18.  
.. 22 Th—Psalm 85.  
.. 23 F—Isaiah 54. 14 ; 55. 6-13.  
.. 24 S—Isaiah 57. 15-21 ; Luke 19. 41-44.  
.. 25 S—Luke 2. 1-20.

December 25th.

## THE PEACE OF RIGHTEOUSNESS.

NOTES BY T. J. FORBES.

Bible Readings : Romans 12. 17-21 ; 13. 8-10 ; 14. 19 ; Phil. 4. 7-9 (at end of lesson).

### Book References :

The number of books written on problems of war and peace in recent years is very large. Those wishing to make a special study of the peace question from the Christian standpoint would do well to write to the Friends' Peace Committee, Friends House, Euston Road, London, N.W.1, for lists of books and pamphlets. Two inexpensive books which have been of great help to the writer of these notes may be mentioned :

*War : its Nature, Cause and Cure.* G. Lowes Dickinson. (Allen & Unwin. 2s. 6d.)

*On Two Fronts.* Corder Catchpool. Unfortunately out of print, but may be obtainable from libraries.

### Illustrative Quotation :

" Seek peace and ensue it, even in your inmost hearts."

—H.R.H. THE PRINCE OF WALES.

Suggested Hymns : 16, 34, 157, 258.

Aim of the Lesson : To learn something of the meaning and value of peace.

### Notes on the Lesson.

#### Christmas.

To many men of the writer's generation it has at times seemed that the special observance of Christmas Day can never again be more than a pleasant social custom, divested of all religious significance. Brought up in Christian homes to attend Christian churches, where we listened to Christian teachers and pastors, we were invited by them, nay, we were exhorted as a matter of duty, to take part in the bloody havoc of war. And so we volunteered our services, sometimes in spite of the admonition of parents who were men and women of peace and who had not forgotten the teaching of their Lord.

We remember Christmas days when fellow-Christians, who would have fraternised on the basis of their common humanity, were compelled, at the behest of the military machine into which the Christian Churches had encouraged them to enter, to slay each other. Celebration of the birthday of the Prince of Peace had become for us a wicked mockery and sham.

If Christmas Day is to regain any significance for us it must be something different from the mere remembering of an old story, however beautiful. We pray for the time when all Christian Churches will with one voice proclaim that the first duty of a Christian is to do what he can to secure "Peace on earth, and goodwill towards men." The burden of our prayer is for

"Peace in no starry clime,  
'Mong never-fading flowers,  
But girded round by space and time,  
Here in this world of ours."—MAY KENDALL.

## 1. The Preservation of Peace.

To those of us who witnessed the devastation and havoc brought about in the world war, the promotion and maintenance of peace is the one thing that fills our hearts and minds.

The problems connected with the preservation of peace transcend all others, for on the satisfactory solution of these problems the welfare and progress of the whole human race depends, as well as the continued existence of our own Western civilisation. "Who in Europe does not know," asks Mr. Baldwin, "that one more war in the West, and the civilisation of the ages will fall, with as great a shock as that of Rome?"

For this reason the problem of peace preservation dominates the thought and the serious literature of our day, and all the best efforts of men of good-will, in all spheres of activity, are being directed to the devising of machinery (e.g., Leagues, Covenants, Pacts, Courts of International Justice, Arbitration Councils, etc., etc.) which shall limit the incidence and effects of breaches of the peace.

Further, to those of us who learned—whether, like the writer of these notes, by actual participation in active warfare, or by observation—what bestiality, soul-filth, and degradation of the human spirit are inevitably associated with the wholesale human slaughter of modern war, the question has taken on a profoundly religious significance. All thinkers are asking to-day whether Jesus was right or wrong in his teaching. As he foretold, it is the questions which he raises which divide the world. It is his teaching, and the continuance of his spirit, which have brought about the most fundamental cleavages in our thought to-day.

If these things are so, we shall do well to learn something of the meaning and value of peace.

## 2. Peace is Active and Positive.

It is a mode of living (Romans 12. 18). It includes active giving (Romans 12. 20). It entails the overcoming of evil (Romans 12. 21). Paul commends the peaceful soul to be subject to higher powers, to abstain from vengeance, and from resistance

to the law. Debts are to be paid, and neighbours are to be loved as oneself. The law is to be fulfilled. The need of vigour and vital energy to the man of peace appear in almost every line of our reading.

*For Discussion :*

Bertrand Russell, whose sincere pacifism we cannot doubt, has said :

" It would, of course, be easy to bring about Peace if there were no vigour in the world. . . . It is plain that the very same vital energy which produces all that is best, also produces war, and the love of war. This is the basis of the opposition to pacifism felt by many men whose aims and activities are by no means brutal. Pacifism, in practice, too often expresses merely a lack of force."

Do you agree with Mr. Russell ?

Do you think Paul would have agreed ?

Is not the way of peace something which demands all the energies of man ?

Surely it is a supreme act of faith to live as if the kingdom had already come, or rather to live the Christian life, knowing that it has come.

It is the working out in practice of the prayer, " Thy will be done on earth as it is in heaven," knowing that in the mind of the Eternal, whatever is to be, already is, and believing that the Lord's prayer is answered.

" Faith," says Dean Inge, " is an act of self-consecration, in which the will, the intellect, and the affections all have their place. It is the resolve to live as if certain things were true, in the confident assurance that they are true, and that we shall one day find out for ourselves that they are true. The process of verification begins as soon as we have honestly set out to climb. We ourselves change, and the world changes to our sight. The landscape opens out more and more as we get further up the hill."

The exploits of mountaineers demand rich and enduring vitality ; and if the way of peace be a supreme act of faith, the lack of force of which Mr. Russell speaks will not take us far up the hill.

" Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears ;

Peace is the power that comes to souls arriving

Up to the light where God Himself appears."

—STUDDERT KENNEDY.

### 3. Peace, Justice, Order and Law.

In the mind of Paul, these are very closely related, as also in the mind of William Penn.

"Justice is the means of peace . . . it prevents strife and at last ends it . . . for they, being under government, are constrained to bound their desires and resentment with the satisfaction the law gives. Thus peace is maintained by justice which is a fruit of government."—WILLIAM PENN.

*For Discussion :*

(a) If crime were abolished, would Courts of Justice still be necessary? If so, why?

(b) What minor breaches of law can you name, which are caused by people getting out of order?

(c) What minor breaches of the peace (e.g., in school or other meeting), can you name, which are caused by people getting out of order?

(d) If a disorderly group of persons be reduced to order by :  
(1) the oldest man present, (2) the strongest man present, (3) their leader (teacher, or school president), (4) an actress (like the Postmistress-General in *The Apple Cart*), (5) a policeman—is the reduction to order equally *just* in all cases, and is peace equally secure?

#### 4. World Order and World Unity.

In admonishing the Romans to compose their differences, Paul writes, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Would it not be well if we could respect each other's differences in manners and customs, as Paul, writing of differences of diet and special day observances, declares should be done? Should we not follow after the things which make for peace by acknowledging and respecting the differences of quality in the two sexes; the differences of temperament in individuals, in some the preponderance of conservative, in others the preponderance of liberal forces; the differences of heredity and environment, that have led to variety of race, colour, religion, manners and customs; the differences of history, tradition, and upbringing which have led to variety of opinion and personality—rather than dwell on the party cries and sectarian prejudices which make for discord and disunity between men and women?

In the Schools there is an opportunity of building up a conception of world order and world unity; for there is no subject which does not tend in that direction when handled by men and women of peace and goodwill. Confucius is said to have observed that it is the duty of the learned to unite society more closely, and to persuade men to become citizens of the world.

Our womenfolk have a specially important part to play in the preservation of world-peace. It is hardly too much to say that wars would be ended if young women bestowed their favours upon the young men of peace no less readily than upon the young men of war, such is the power of their commendation.



It is probably to the influence of mothers that civilisation will owe its survival. Mothers the world over need no pleading with to discountenance the slaughter of their offspring; but they do not always realise the power over men of the forces which make for war, or their own power in resisting those forces.

Men will disarm when the mothers of the world speak.

*For Discussion :*

Would you allow your children, or encourage your young folk, to attend for entertainment purposes, military displays, involving the use of armaments?

### 5. The Peace of Righteousness.

"My proposal," said Theodore Roosevelt, "is that the efficient civilised nations shall join in a world league for the peace of righteousness."

The peace of righteousness will certainly not be peace at any price, least of all at the price of war, the supreme injustice to mankind. Nevertheless, it will be peace of great price. Thoughts of justice must displace thoughts of honour. Ideas of complete independence and ultra-sovereignty must be displaced by ideas of righteousness. Much treasure must be relinquished, and possibly the blood of witness-bearers shed, ere the world will know this peace.

The peace of righteousness, like all things ethical, will be maintained only by the active moral struggle of righteous men and women. Its realisation in the hearts of mankind would remove the occasion for all wars and quarrels; it would be the manifestation of the Kingdom.

Many men and women have known the peace of righteousness; and some, alive to-day, have experienced it in the midst of a world at war. Such men and women can bear witness of certain knowledge that, far from being merely a lack of force, the peace of righteousness has been the most vital energy of their being, and has resolved the conflict between reason and feeling. The experience of this peace has made them whole men and women, unharmed in the midst of evil, and unafraid in the face of death.

It is suggested that Phil. 4. 7-9 should be read at the end of the lesson.

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#### Daily Readings for the week :

Dec. 26	M—Luke 2. 22-39.
" 27	T—Matt. 2. 1-12.
" 28	W—Matt. 2. 13-23.
" 29	Th—Psalm 145.
" 30	F—Psalm 91.
" 31	S—Psalm 90.

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SUPPLEMENTARY LESSONS.

## YOUTH AND SPORT.

Bible Reading : I Corinthians 9. 22-27.

Aim of the Lesson : To discuss the values of various forms of sport, and how the individual and society may get the best out of them.

## Notes for Discussion.

We may start by getting our ideas clear as to what is to be included for discussion : e.g., athletic sports—running, jumping, etc. ; team games—football, cricket and hockey ; hunting, shooting and fishing ; indoor games—as billiards, table-tennis and cards ; with also such sports as swimming, boxing, tennis, gymnastics and walking, folk and modern dancing—if dancing can be classed as a sport !

Can sport be defined as activities undertaken for amusement or pleasurable occupation in leisure-time, and done of freewill ? Is that definition sufficient ? If not, how will you improve on it ?

What are the forms of sport that specially appeal to you ? Why do you value them ?

What sport do you consider best for gaining and maintaining physical fitness ? And when you have answered that question, consider further, whether one can get the best value out of a sport by thinking most what particular personal benefit is to be got out of it ? Thus, is it better to think of swimming, or football, or running, in terms of the effect on one's health or in terms of club fellowship and the joy of the game ?

That brings up the question of the "team spirit," and involves mental and moral qualities. Even physical fitness isn't simply a matter of muscular strength ; it involves physical control and balanced development of the whole body. And mental development and balance also come into the picture. The good footballer plays with the grey matter of his brain as well as with the help of his skull. How does that apply to other team games ?

It is significant that one of the strongest moral appeals that can be made—in our country, at least—is to "play the game." What, exactly, is meant by that phrase ? What is the value of its influence (1) on the national character and (2) to the individual ? How would you describe a man who showed himself "a good loser" ?

*Indoor Games* tend to be much more individualistic than outdoor. Does this mean that they are less valuable? How would you classify such indoor games as cards, table-tennis, billiards, etc., with regard to their value for (a) physical control, (b) mental alertness, (c) team spirit, and (d) sheer enjoyment? How far is the pleasure and benefit to be got out of such games dependent upon expert play?

*Some questions :*

(1) What are the good or bad effects of professionalism on sport and sportsmen?

(2) What are the effects of gambling on sport and sportsmen?

(3) Can horse and greyhound racing rightly be regarded as sports; to what extent can they be regarded as mainly means for gambling?

(4) What are the best sports, indoor and outdoor, for those who are physically handicapped?

(5) What is the value of watching football and cricket matches?

(6) How far does the "team spirit" of sport affect daily life?

(7) What provision is made in your district for outdoor sport? Is it sufficient? If not, what can be done to increase it?

(8) What is your School doing in the provision of sports facilities? What more can and should it do?

## YOUTH AND IDEALS.

Bible Reading : Philippians 4. 8-9.

Aim of the Lesson : To gain a better understanding of the part that ideals should play in life.

### Notes for Discussion.

Is there one of us who does not treasure some ideal ? If so, has not such a person missed one of greatest aids and inspirations of life ? Springing from reason and imagination, we have ideas and ideals which immensely affect our ways of thinking and of living. The philosopher Kant spoke of an idea as a "conception of reason transcending all experience." And the ideal is something which answers to one's highest conception, beyond all experience—the perfect type which we conceive imaginatively and by which we judge the things that come within experience. We know something of Beauty, but conceive of an ideal Beauty which is beyond anything we have seen ; we know something of Truth, but conceive of ideal Truth as an ultimate reality ; we know something of Goodness, and measure it in our minds with that perfect type of Goodness which is ideal.

What part should ideals play in life, is a question that we are all apt to discuss in our youthful days. But not in youth only. Age may (or should one say " must " ?) treasure its ideals, even if it be not so ready to discuss them. We all need to live, if we are to live fully, in the world of imagination as well as in the world of facts and things. Ideals should be enduring, should inspire all our days. Are they, therefore, to be impossible of attainment ? In their fullness, yes ; for if they are not ultimate they can hardly be called ideals. Partial achievement serves to intensify, to make finer, more beautiful, and true, and good, the conception of the ideal. Always the horizon extends as we travel towards it.

Exactly what part, then, should ideals play in life—particularly for youth ? They need to be conceived as perfectly as is possible, to be realised as inspiration for living rather than as something to be achieved, to be essential for full living. Is that a full answer to the question ? If not, in what way would you add to or modify it ?

In the light of what has already been said, discuss the following questions, propounded by youth :

"Does the effort to reach an ideal mean loss of immediate pleasures in life?" (What is to be said here about the joy that comes from striving after the ideal?)

"Is it possible to become a great man or woman, in the best sense of the term, without an ideal?" (That involves some agreed definition of greatness—how would you define it?)

"If the striving after an ideal involves others in suffering, should we still persist in trying to attain to it?" (With which might be considered the other aspect of the matter: How far is the surrender of an ideal likely to involve others, as well as ourselves, in suffering?)

"Does the inability to attain to an ideal mean failure in life?" Consider, in this connection, Browning's meaning in the lines:

"That low man seeks a little thing to do,  
Sees it and does it:  
This high man, with a great thing to pursue,  
Dies ere he knows it.  
That low man goes on adding one to one,  
His hundred's soon hit:  
This high man, aiming at a million,  
Misses an unit."

"Is it possible to have ideals in business or political life?" (Consider, amongst other aspects of this matter, what business or political life would be like if they had not been, and were not being, affected by ideals and idealists.)

"If your ideals are outraged by conditions or circumstances in business or political life, should you withdraw entirely?" (But is it *possible* to "withdraw entirely"? Surely not, if you are to continue to live! Entire withdrawal apart, how is it best to act? Is it true to say that existing conditions and circumstances must always be a challenge to, or a falling short of, the ideal—the ultimate perfection which is conceived? If so, then the question becomes one of "How is that challenge, that shortcoming, to be met—by protest, example, education, endurance?")

"How can perception of and striving after ideals be fostered in groups and communities—e.g., in schools, business houses, families, cities, and nations?" (A practical question, on which light can, perhaps, best be thrown by consideration of how the thing has been done in instances from biography or history.)

Can we agree that life is a poor business without the inspiration of the ideal; that great things, as well as lesser things, can only be accomplished by those who cherish ideals and strive

for their larger embodiment in the everyday ways of life, as well as in art or such world-wide affairs as the League of Nations ; that cherishing ideals is an expression of faith in spiritual reality ; and that true joy and fullness of living come from determined striving for the ideal rather than from any hope of its full realisation ?

Poets are specially concerned with the ideal. Of many poems that might be referred to, the following will be amongst those that are easily accessible :

Wordsworth's " Character of the Happy Warrior."

Whittier's " My Psalm."

Rudyard Kipling's " If."

Browning's " Rabbi Ben Ezra."

The Epilogue to " The Wine-Press," by Alfred Noyes.

## ADULT SCHOOL AIMS

1. To make and develop men and women and to teach them the art of life.
2. To study the Bible frankly, freely, reverently, and without prejudice.
3. To establish an unsectarian basis for Christian effort and unity.
4. To bring together in helpful comradeship and active service the different classes of society.
5. To stimulate and educate public spirit and public morality.
6. To teach the responsibility of citizenship.
7. To encourage whatever makes for International Brotherhood.
8. To advance as far as may be the equality of opportunity.
9. In short, to help men and women to understand and to live the life of Jesus Christ, and to encourage them in their personal allegiance to him.



## "SISTER GOLD."

NOTES BY ETHEL HUTCHINSON, L.L.A.

### Reference Book :

*Little Plays of St. Francis.* Laurence Housman. (Sidgwick & Jackson. 1s.)

Suggested Hymns : 299, 325, 347, 408.

Aim of the Lesson : To show how the dramatist has presented St. Francis with "a reckless faith in man" as well as with "a reckless faith in God."

In the series of plays connected with the story of St. Francis of Assisi, Laurence Housman says, in his Preface, that his main purpose has been to present a spiritual interpretation of character, rather than to record historical fact. Hence many of the incidents around which these plays were written are purely imaginary; and, where they are not, they rest only lightly on any actual record of events.

G. K. Chesterton says, in commenting on incidents and sayings of St. Francis :

"Nobody would be surprised if St. Francis told a young noble, about to be admitted to his company, that so far from pursuing a brigand to recover his shoes, he ought to pursue him to make him a present of his stockings. We may like or not the atmosphere these things imply, but we know what atmosphere they do imply. We recognise a certain note as natural and clear as the note of a bird; the note of St. Francis. There is in it something of gentle mockery of the very idea of possessions; something of a hope of disarming the enemy by generosity; something of a humorous sense of bewildering the worldly with the unexpected; something of the joy of carrying an enthusiastic conviction to a logical extreme."

It would be best to read this play soon after the lesson on St. Francis, or to have an Introductory Talk on his character so that the School may realise what a shrewd student of human nature he was. He should not be presented as merely amiable and weakly yielding; a man who brought men to his point of view, who, even when they seemed to be "taking him in," had insight to realise this, and patience to try again, was not afraid to try extraordinary methods or to risk failure by putting faith in the innate nobleness of human nature.

This particular play is quite suitable for acting. Little scenery is required; costumes of the Franciscan Friars can be improvised easily, and the Robbers and the Miser can be presented in ordinary clothes. For amateur acting rights it is necessary to write to the Secretary, Incorporated Society of Authors, 11 Gower Street, London, W.C.1.

The play divides itself naturally into three sections, in each of which different qualities of St. Francis appear. There are dramatic moments in the story, there are startling ideas, there is a great understanding of and sympathy with the needs of men, there is humour, both frank and subtle, and there is poetic language in which the ideas are clothed.

### 1. The Dawn.

Francis, hooded, with hands folded in his sleeves, listens in ecstasy to the song of the birds in the early morning, for some time unaware of the approach of a well-meaning, humble Brother, Juniper, who is an interested spectator of and a proud commentator on Francis's visions.

The persistent attempts of Juniper to call the attention of Francis to a heap of gold at his feet is well matched by the determination of the saint to ignore his remarks, while Juniper's remarks to the puzzled goat-boy reveal his profound reverence for St. Francis.

JUNIPER: "Father Francis, did you know you'd got gold here under your feet? Father, did you know? Holy Saints and sinners! Here's enough gold to make a man miserable for life!"

And later, after a further ineffectual attempt to call his attention to the gold:

JUNIPER: "And now teach me, Father, where you got all this gold from?"

FRANCIS: "Brother Juniper, hark to that bird!"

JUNIPER: "Yes Father, he's a wonderful bird—for his size. I noticed him, too; got a voice like a cricket. Dear Father, where did it come from?—There, now you are sitting on it."

FRANCIS: "Ah, yes—Yes, I remember. It was here."

JUNIPER: "Yes, Father, I thought, may be, you'd remember it was here."

### 2. Entry of the Three Robbers.

The change in their behaviour after they have met Francis is an interesting study: first they are defiant, but, partly startled by Francis's clairvoyance, partly realising the difference between their standard of values and his, they confess their guilt.

The second Robber, labouring under a sense of injustice in his treatment, begs Francis to see that he gets his proper

share of the loot, and remarks, "Aye, he may be a fool, but he's honest."

There are some rich moments when the second Robber dribbles out information about the murder, to the annoyance of the others, and when Francis, quick to catch up his words, seizes every opportunity to test the sincerity of all of their statements, e.g. :—

FRANCIS : ". . . Are you not sorry for Sister Gold ? "

THIRD ROBBER (*accommodatingly*) : " Master, you do make  
1 to weep ! Never did I know what a melancholy thing gold was  
till now ! "

FRANCIS : " Weep no more, friend ! Since now you can make  
her happy again. "

When the Robbers have confessed their work of the previous night, Francis bursts forth into a beautiful appeal, and shows his belief in man :—

FRANCIS : " O Brothers, look at the sun, for therein is life !  
This is the living gold which cometh down from heaven to give  
light to all. And lo, wherever it falleth upon earth, it worketh  
good : it lifteth up, and giveth strength, and maketh rich ! Lo,  
upon thy face, also, Brother, lieth this gift, making thee comely  
to look upon ! And since Brother Sun hath made thee fair of face,  
shall not thy soul also shine fair in the eyes of God ? "

After the burying of the gold, Francis says to the Robbers :  
" So now, Brothers, thank God that hath made you rich. "

FIRST ROBBER : " This be a great wonder, Father ! "

At which the practical Juniper, who is carrying the bread  
for the morning meal :

" Aye, so ! And all the Brothers up there, waiting breakfast,  
and wondering what has become of it. Shall I go, Father ? "

FRANCIS : " Tarry awhile. Here comes more hunger. "

### 3. The Miser's Story.

Francis quickly takes his chance to bring the three Robbers into conversation with the wounded Miser, and evidently hugely enjoys their fear of discovery, while at the same time he purposes to make them see the enormity of their deed.

FRANCIS : " Friend, I am sorry for thee. " (To the Robbers.)  
" We are all sorry, are we not ? "

MISER : " Who be these ? "

FRANCIS : " Grave-diggers. "

MISER : " Why then, they should be honest men. "

FRANCIS : " Do they not look honest ? "

(The Robbers precipitately fill their mouths with bread, the  
munching of which helps them to look innocent.)

Their fear increases when Francis says to the Miser, on his conclusion of the story of the robbery :

" Would you know them again, Brother ? "

MISER (vengefully) : " Aye ! God helping me, I would ! I bit the finger of one : him I would know ! "

(Second Robber puts his hand behind his back.)

The Robbers appeal, by silent gesture, to Francis, but he deliberately brings the third Robber into actual contact with the old man.

" Bind up his wound, Brother. . . . Be careful how you handle it ! "

While he is " screwing " himself up to carry through the task, the Miser exclaims :

" Ah, if I could but catch the man that did this ! O God, that I might find him ! "

FRANCIS, alert to the situation :

" You wish to pardon him, Brother ? " (An unheard-of attitude.)

MISER : " I pardon him ? . . . I would put out his eyes ! I would flay the flesh off his bones ! I would hang him up by the heels till his head did rot off ! "

(He utters a cry, for at that moment the bandaging causes him pain.)

THIRD ROBBER (meekly) : " Your pardon, Brother. "

The Robbers are, bit by bit, driven to share in the work of retribution, while Francis courageously tells the Miser where the gold is buried ; and when the old man, professing to have no longing to claim his possession, apparently thinks he has convinced Francis of his sincerity, and departs, Francis is aware of his longing to get back his own, but refuses to condemn his deceit.

JUNIPER : " Father, did you believe that old man when he so readily forswore his gold ? "

FRANCIS : " No, Brother ; but he believes me. "

JUNIPER : " That his gold is buried here ? Why, so I think ! And as soon as your back is turned, Father— "

FRANCIS : " Yes, Brother. Hark, there is that bird again. —Is it not wonderful, Brother, how men love fear ; and rather than be without it, will die. "

Francis, determined, however, not to leave the Miser with a temptation not fully resisted, returns to the spot where the gold is buried. The Miser is digging for gold, but the mere presence of St. Francis makes him confess his intentions, bury the gold again, and ask for a blessing.

The impact of this strong, radiant character has been enough to show the Miser, as well as the Robbers, the way to lose fear and to find peace.

## HARVEST THANKSGIVING.

NOTES BY ANNA L. LITTLEBOY.

Bible Reading : Psalm 65.

References :

Article, " Harvest," in *Encyclopædia Britannica*.

*The Golden Bough*, by J. G. Frazer, contains a very full discussion of harvest customs. See also Brand's *Antiquities of Great Britain*. (Hazlett's edition, 1905.) Both might be consulted in a Library.

Illustrative Quotation :

" Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

—TENNYSON.

Suggested Hymns : 320, 448, 447.

Aim of the Lesson : To consider and give thanks for the wonder of growth.

### Notes on the Lesson.

1. Primitive Harvest Celebrations.

Harvest festivals do not appeal to the town dweller quite so directly as to the villager. Yet we keep them even in towns, as well as in villages, because our whole life ultimately depends on tilling the soil, on agriculture, the literal meaning of which is "cultivating the field." So important is agriculture that in early times it was held to be of Divine origin. In India, Brahma was looked upon as its founder ; in Egypt it was attributed to Isis. The Greeks worshipped Demeter as its special goddess, and the Romans, Ceres. We still refer unconsciously to the old Roman beliefs every time we talk of "Cereals."

Consequently special forms of worship were connected with the ingathering of crops, the harvest home, which have left behind curious customs, still continued because they are thought to bring luck, or because such things always have been done. Throughout the world there was a belief in a Corn-spirit or Corn-mother.

"This personification of the crops has left its impress upon the harvest customs of modern Europe. . . . Even in England vestiges of sympathetic magic can be detected. In Northumberland, where the harvest rejoicing takes place at the close of the reaping and not at the ingathering, as soon as the last sheaf is set on end the reapers shout that they have got 'the kern.' An image formed of a wheatsheaf, and dressed in a white frock and coloured ribbons, is hoisted on a pole. This is the 'kern-baby' or harvest queen, and it is carried back in triumph with music and shouting and set up in a prominent place during the harvest supper. . . . In some parts of Scotland this last sheaf is kept till Christmas morning and then divided among the cattle 'to make them thrive all the year round,' or is kept till the first mare foals and is then given to her as her first food."

"Among harvest customs none is more interesting than the harvest cries. The cry of the Egyptian reapers announcing the death of the corn-spirit . . . has found its echo on the world's harvest fields, and to this day, to take an English example, the Devonshire reapers utter cries of the same sort and go through a ceremony which in its main features is an exact counterpart of pagan worship. After the wheat is cut they 'cry the neck.' . . . An old man goes round to the shocks and picks out a bundle of the best ears he can find . . . ; this bundle is called 'the neck'; the harvest hands then stand round in a ring, the old man holding 'the neck' in the centre. At a signal from him they take off their hats, stooping and holding them with both hands towards the ground. Then all together they utter in a prolonged cry 'The neck!' three times, raising themselves upright with their hats held above their heads. Then they change their cry to 'Wee yen!' 'Way yen!' or, as some report, 'We haven!' On a fine still autumn evening 'crying the neck' has a wonderful effect at a distance."—*Enc. Brit.*

In East Anglia a similar custom survives, but the words shouted are different. Many of us may have seen a single shock left in the middle of an otherwise cleared field. We may be told that it is to show that the field is not yet open to gleaners, but there is little doubt that it was originally left to provide a home for the corn-spirit until the harvest was concluded. It seems certain that all such observances were religious in origin.

*Question:* Can any member describe similar harvest customs with which he has been acquainted?

## 2. Harvest Celebrations of the Hebrews.

The Hebrews were formerly an agricultural people, and all their festivals are agricultural in origin. See Exodus 23. 14-17.

1. *Feast of Unleavened Bread.* Held at the time when the sickle is first put to the standing corn (Deut. 16. 9). Very early connected with the escape from Egypt as the Passover.

2. *Feast of Weeks or Harvest* (Deut. 16. 10). This was the Harvest Home (Pentecost, meaning fifty days, a week of weeks, i.e., after Passover). The gladness of this festival gave Isaiah the best illustration he could find for the joy of a nation delivered from the oppressor (Isaiah 9. 3).

3. *Feast of Tabernacles* or Booths, or Feast of Ingathering. A vintage festival which fell in September, at the end of the Hebrew civil year.

Our celebration corresponds with the second—the Harvest Home (Pentecost).

### 3. The Joy in Harvest.

(a) In old days there was actual relief from the fear of starvation. With modern transport facilities there is less of this fear now, since there is generally a good harvest in some part of the world. But Indian and Russian famines due to failure of crops are within the remembrance of most of us, and we can understand something of the joy of an assured supply of food for the year's needs.

(b) To the worker there is the joy of accomplishment. The labour of ploughing, sowing, rolling, weeding, harrowing, reaping the fields has not been in vain. The allotment holder or gardener has experienced the same joy.

(c) A joyful way to watch and consider God's work in the world. It remains true that one may plant and another may water, but it is God who gives the increase.

### 4. "Consider and Give Thanks."

(1) *The Wonder of Growth*. The little, hard, dead-looking seed contains the possibilities of root, leaf, stem, flower, fruit. Small as it is, it brings before us the mysteries of Life and Growth. See the illustrative quotation at the head of the lesson, and look up Mark 4. 26-28. How true it is, "He knoweth not how"! What a marvellous thought of God in the form of every leaf and wild flower, every bush and tree!

(2) *The Dependableness of God*. Perhaps some of us could hardly tell the difference between grains of wheat, barley, oats; between ordinary and bearded wheat; between numberless little black seeds. Yet the whole existence of the farmer depends on his certainty that he will reap what he has sown. Wheat grains never produce nettles, nor even oats. We may give thanks that God is a God of order, not of confusion, not arbitrary; that he works by *law*, though in our ignorance we sometimes wish that

he would vary his laws to suit our convenience ! He works out his purpose for corn by frost, rain, darkness, sunshine, until, as Psalm 65 expresses it, he *crowns* the year with his blessing of harvest.

Must we not believe that in our lives, and in things of the spirit, we shall find God faithful, dependable ? Through all our experiences, joys, sorrows, difficulties, hopes, disappointments, he is working towards a harvest, towards crowning our life with his goodness.

Only, let us take heed what we sow.

*Question* : Wordsworth speaks of " the harvest of a quiet eye." What does this phrase mean to you ?



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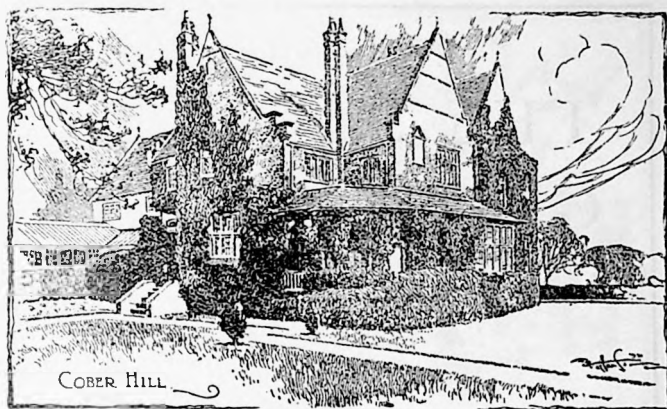
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